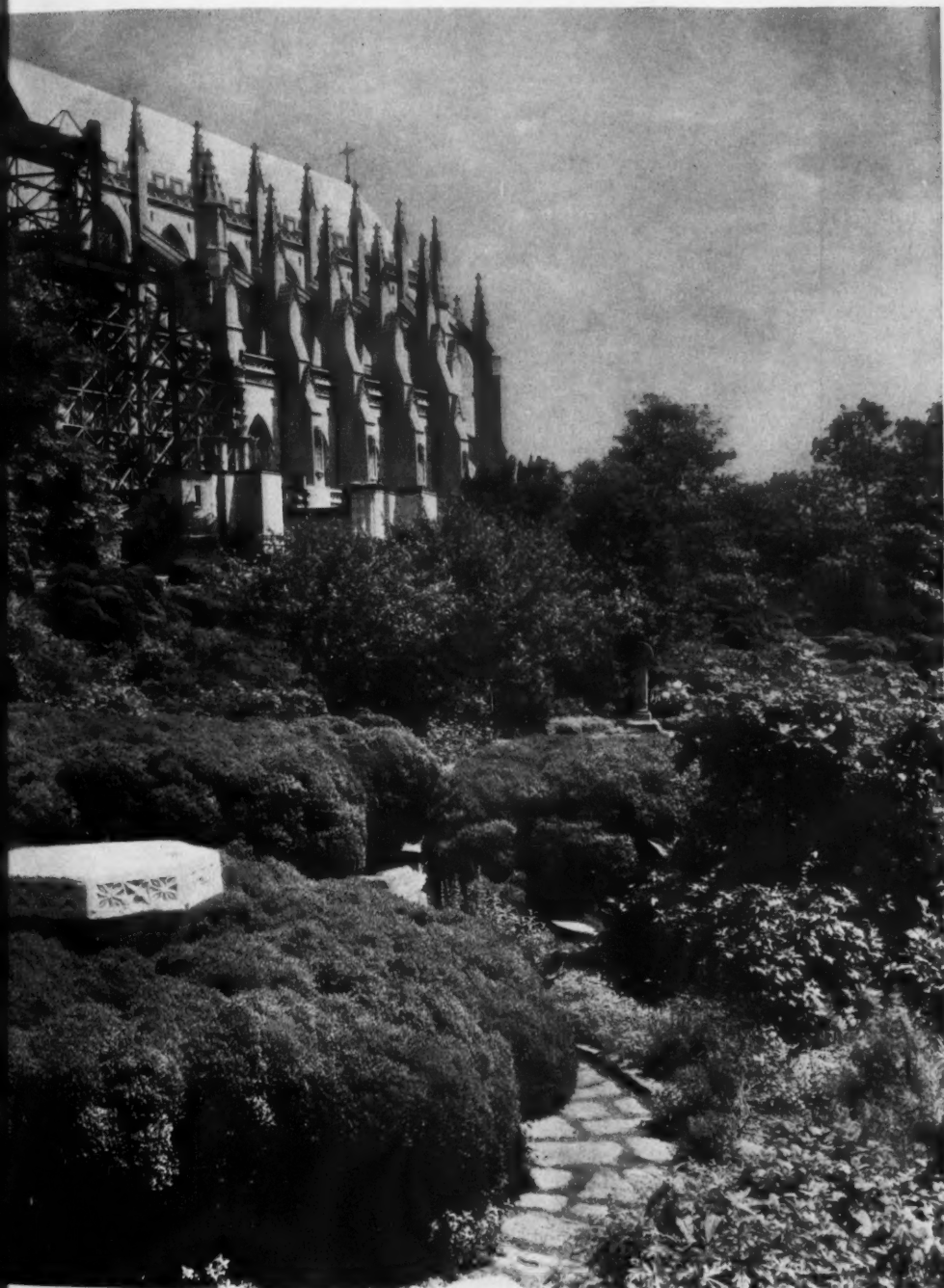
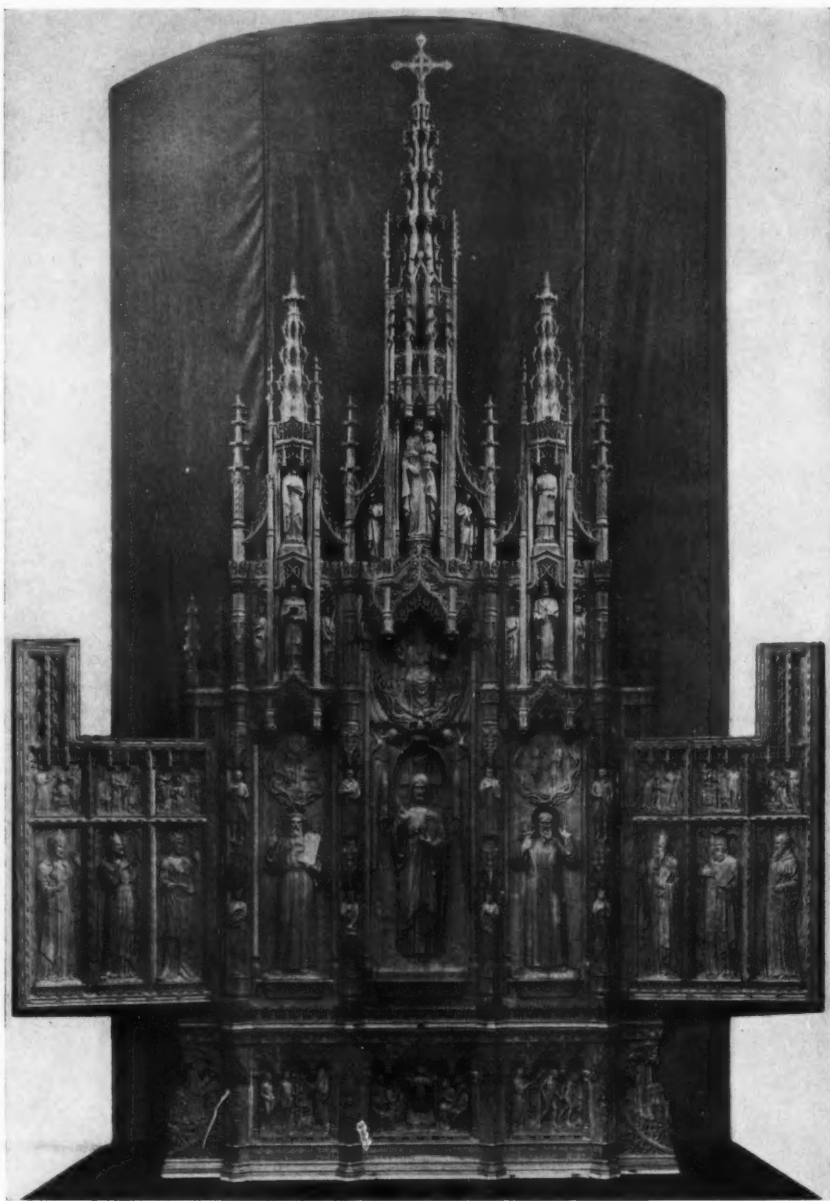


The Cathedral Age



A WITNESS FOR CHRIST IN THE NATION'S CAPITAL

S P R I N G ~ ~ 1938



MEMORIAL ALTAR FOR THE VERY REVEREND WILLIAM MERCER GROSVENOR, D.D.
In the Chapel of St. Ives — Cathedral of St. John the Divine

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EVERY MEMBER of the **National Cathedral Association** is privileged to nominate for membership those whom he or she would like to have share in maintaining the Cathedral's worship and work. Your part can be a vital one in helping to obtain members whose combined interest will prove a mighty influence in strengthening the religious forces of our Nation.

Three ways in which you may help—

1. Enroll, personally, one new member.
2. Present a membership to a friend. This is a gracious gift which brings remembrance of the giver with every copy of "The Cathedral Age."
3. Send a list of five or more of your friends to whom information about the **National Cathedral Association** may be sent.

—Please use the forms on reverse side of this announcement.

EVERY MEMBER—Receives a year's subscription to the beautifully illustrated quarterly, "The Cathedral Age."

—Has his or her name inscribed in the "Book of Remembrance," an enduring record of all those who help build and maintain the Cathedral.

—Is privileged to attend the annual meeting of the **National Cathedral Association** held in May on Mount Saint Alban.

—May nominate for membership those whom he or she would like to have share in maintaining the Cathedral's worship and work.

—Is assured of participation in the Christian missionary and educational work being done by Washington Cathedral.

—Receives a card of membership in the **National Cathedral Association** (this applies to new subscriptions, and renewed subscriptions, received on and after June 1st, 1938).

[OVER]

National Cathedral Association,

Mount Saint Alban,
Washington, D. C.

Gentlemen:

I enclose my remittance in amount of \$_____. Please enroll in the **National Cathedral Association** each of the persons named below. I (wish _____ my name to appear as donor.
(do not wish _____)

Very sincerely,

Membership offerings, which include a year's subscription to the illustrated quarterly magazine, "The Cathedral Age," may be selected from the following:

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NAME

STREET ADDRESS

CITY AND STATE

National Cathedral Association,

Mount Saint Alban,
Washington, D. C.

Gentlemen:

As an expression of my interest in Washington Cathedral and its work, I list below the names of persons who may be interested in becoming members of the **National Cathedral Association** and in receiving "The Cathedral Age." You (may _____ mention my name when sending information.
(may not _____)

Very sincerely,

Name_____

Street Address_____

City and State_____

NAME

STREET ADDRESS

CITY AND STATE

[OVER]

Stephen Livingston, call.
4-6-29

The Cathedral Age

VOLUME XIII

Spring, 1938

NUMBER 1

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELLICOTT POE, *Associate Editor*

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NATIONAL CATHEDRAL ASSOCIATION ANNUAL OFFERINGS

Active Membership	\$2.
Contributing Membership	5.
Sustaining Membership	10.
Associate Membership	25.
Associate Builder	100.
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Master Builder	1,000.
including THE CATHEDRAL AGE	
Single copies are fifty cents.	

Additional Annual Members of the National Cathedral Association Are Desired

[See Pages 3 and 4]

A black and white photograph showing a statue of Abraham Lincoln in a cathedral. The statue is positioned on a pedestal, and a person is kneeling in prayer in front of it. The scene is viewed through a large, arched opening, creating a dramatic silhouette effect. The lighting is soft, highlighting the statue and the person's form against the darker background of the cathedral interior.

LINCOLN AT PRAYER

His Cathedral was the earth,
Its dome the arching sky,
And knelt he down upon the sod
Humility his prayer to God.

Wordless his lips, speechless his tongue,
His heart spoke soft and low—
Loving Father, hear my plea,
Help me to help humanity.

—*Helen Dressel.*

The Cathedral Age

Spring, 1938



History of the New York Committee

Early Beginnings of The National Cathedral Association Four Decades Ago

By Constance Satterlee Rhinelander*

WASHINGTON Cathedral was conceived in prayer, born of vision, and perfected through faith.

It was in the eighteenth century that Joseph Nourse, Registrar of the Treasury under George Washington, stood beneath the Gothic arches of the trees on Alban Hill and prayed that God, in His own time, would build there a church. Since that day history has been made on this hallowed spot as the sacred edifice rises toward completion.

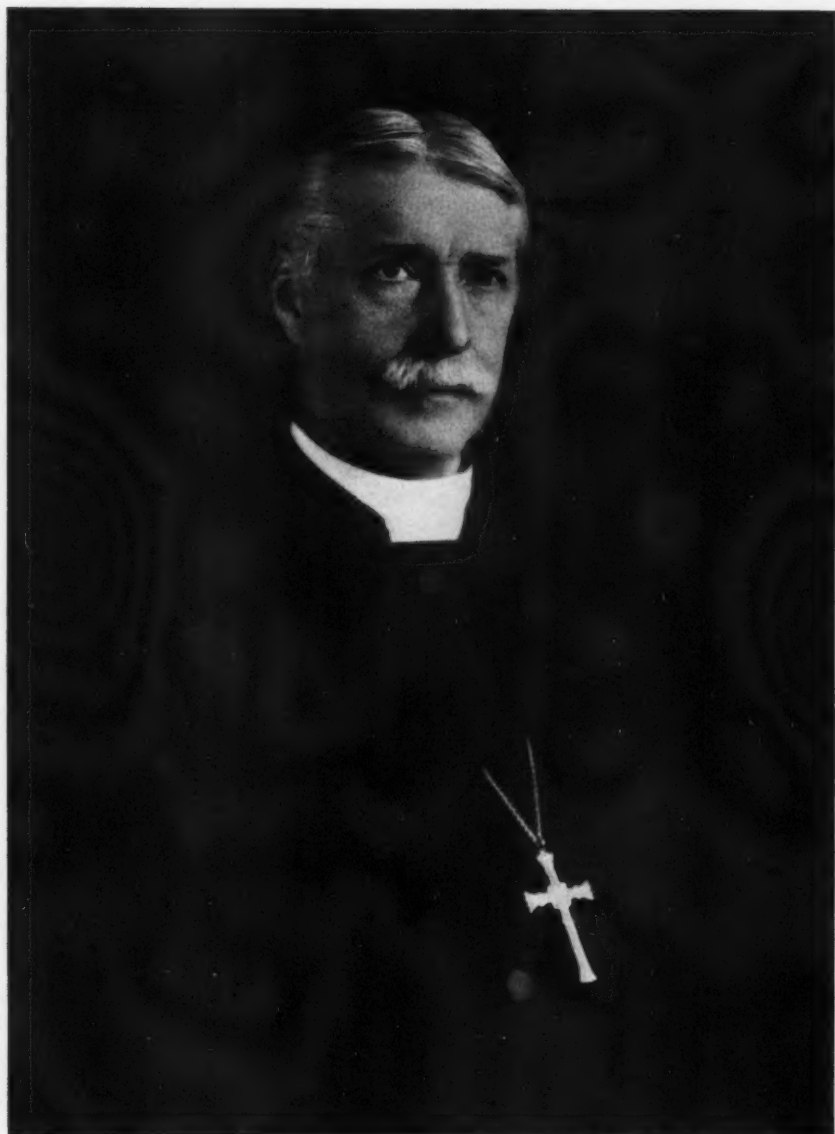
It was the vision of a great Cathedral in the Nation's Capital that compelled Henry Yates Satterlee to accept the call to become the first Bishop of Washington. From April, 1896, when he assumed charge of the new See, until his death, he worked with unceasing prayer, high faith, and unflinching courage so that this vision might become a reality. He had the

joy of seeing, as the years went on, the completion of the National Cathedral School for Girls, St. Albans School for Boys, the Little Sanctuary, the Peace Cross, the Jordan Fount and the temporary Baptistery.

Bishop Satterlee's knowledge of Cathedral architecture was surpassed by that of few experts. Sir George Bodley who, with Henry Vaughn, were the first architects of the Cathedral, said to me, "these are not my ideas, your father gave the ideas and I simply carried them out." He was assisted ably by the Very Reverend G. C. F. Bratenahl, D.D., first Dean of the Cathedral, who gave more than forty years of his life to its upbuilding. Dr. Bratenahl is considered by many to be the country's outstanding authority on iconography.

The site Bishop Satterlee selected for the Cathedral was between Massachusetts Avenue and the then Woodley Lane—a strip of land belonging to Amazar Barber. The Bishop asked Mr. Barber if he had ever thought of

*Daughter of the first Bishop of Washington and Chairman of the New York Committee since 1926.



Harris & Ewing

HENRY YATES SATTERLEE

First Bishop of Washington

Born on January 11, 1843, in New York City—died on February 22, 1908, in Washington.

"A good man, full of the Holy Ghost and of faith."

selling this property, adding, "I think it would be a wonderful place for our great Cathedral."

Mr. Barber replied, "No, Bishop Satterlee, I may build a house on it for myself some day." To which the Bishop answered, "Well, if you ever do sell, will you give me the first chance to purchase it?"

A short time after this conversation Mr. Barber came to him and said, "Bishop, I have been thinking over our talk, and I will sell the property to you, and you only for the Cathedral. My price is \$250,000, but I will let you have it for \$245,000." The trustees of the Cathedral were scattered far and wide during the summer, but, as a quick decision was imperative, consent to the transaction was received by telegraph from ten out of the thirteen members of the chapter. Even prior to this corporate action, on the morning of September 7, 1898, Bishop Satterlee accepted Mr. Barber's offer.

In his diary he wrote: "I shall never forget the sensations with which at the board meeting I took up the pen to sign the contract for the purchase of the Cathedral property. It required as much nerve and courage as I have ever put forth." When the Bishop came home after signing the deed he said to his family, "Well, it is done. The deed has been signed, the land is ours, and, if necessary, I will mortgage all my property for the Cathedral of Washington. I am very happy, but feel a great sense of responsibility for all that this involves."

The responsibility was indeed great as was the need for prompt action. Bishop Satterlee turned to men and women who he knew not only had vision, but faith and power to realize it. The first to respond was Mrs. Percy Pyne, Sr., of New York, with a gift of \$25,000, and Miss Bessie J. Kibbey, of Washington, with \$15,000. These were followed by Miss W. W. Bruce, of New York; J. Pierpont Morgan, Cornelius and William K. Vanderbilt, Mrs. Thomas Nelson Page,

Mrs. Woerishoffer, R. Fulton Cutting and others. These gifts secured the purchase of the property.

Little by little, through offerings small and large, the \$245,000 was raised. The land was made free on Christmas Eve, 1907, by the payment of the last \$50,000—the gift of Mrs. Julian James, of Washington.

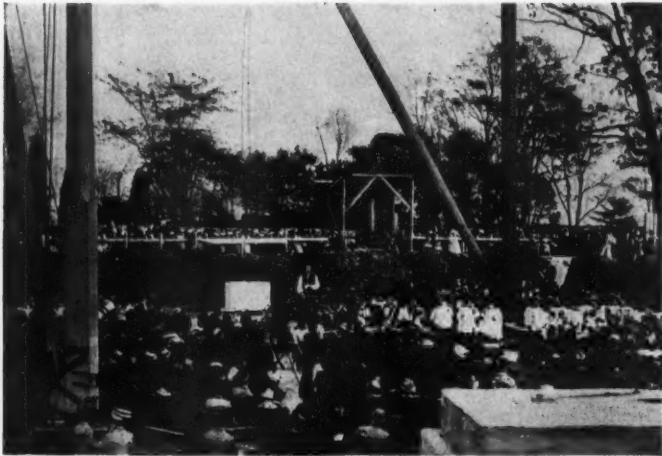
When Bishop Satterlee passed on in 1908, there was no debt on the Cathedral property as then acquired.

To quote again from his diary: "God, and not man, has begun the building of the Cathedral Foundation of Washington. I want to emphasize this fact with all the earnestness that I can put into words, in order that future generations may be convinced that the Cathedral in its beginnings was built up by God Himself. I want those future generations to realize, as strongly as we do in our day, that the work is blessed and hallowed and carried on by Christ Himself, while we have the privilege of being co-laborers with Him as He builds it up, step by step, and stone by stone."

It was through this close communion with our Lord that Bishop Satterlee was able to instill the soul into this great edifice. Though other hands than his will complete its walls, it was he who gave this great gift to the work he founded and loved.

The Cathedral stands on the brow of Mount Saint Alban as a perpetual witness to God, in contrast to Athens, where, in the very center of Greek civilization, there stood an altar erected "To An Unknown God." In the Capital of this great country which marches in the forefront of modern civilization, as Athens did of old, stands an altar, not to agnosticism, but to Him Who said, "To know Thee, the only true God, and Jesus Christ whom Thou hast sent—this is life eternal."

One of Bishop Satterlee's first thoughts in 1896 when the national aspect of the Cathedral took shape in his mind was the development of committees throughout the nation, which



LAYING THE FOUNDATION STONE ON MICHAELMAS DAY IN 1907

"God, and not man, has begun the building of the Cathedral Foundation of Washington," Bishop Satterlee wrote in his diary—"while we have the privilege of being co-laborers with Him."

would focus the interest of each state on this great undertaking. The first to be formed was in Philadelphia under the able leadership of the Honorable George Wharton Pepper. More recently with the co-operation of Mrs. William Adams Brown, of New York, he devised the plan of the "Union of States" in Washington Cathedral through which friends in each state have an opportunity to make offerings.

It was perhaps due to the fact that for many years Bishop Satterlee was rector of Calvary Church, on Gramercy Park, that he took special interest in the New York Committee. His friends in New York stood by him loyally as they stand today behind Bishop Freeman. The second to be founded in the thirty-eight years of its existence, the New York Committee has been the channel through which many devoted men and women of the Empire State have poured gifts and prayers in aid of this great adventure of Faith.

This Committee was the outcome of a large parlor meeting held on January 30th, 1900, at the residence of Vice-

President and Mrs. Levi P. Morton. Addresses were made by the Bishop of Albany, the Bishop of Washington, the Reverend Morgan Dix, D.D., the Reverend William R. Huntington, D.D., and the Reverend William Grosvenor, D.D.

At the time of its organization in April, 1900, the Committee

had about forty members, as follows:

Executive Committee—Mrs. William A. Street, Chairman; Charles J. Nourse, Jr., Treasurer; Mrs. George S. Bowdoin, Mrs. F. E. Chadwick, Mrs. Richard Irvin, Mrs. Levi P. Morton, Miss Beatrix Jones, Alexander M. Hadden, Irving Grinnell, W. N. Wilmer, and Dr. W. M. Polk.

General Committee—Miss Aymar, J. H. Aldrich, Mrs. J. Muhlenberg Bailey, Mrs. R. Fulton Cutting, Mrs. Francis R. Delafield, Mrs. William C. Eustis, Mrs. Embury, Mrs. George G. Frelinghuysen, Mrs. Louis Fitzgerald, Mrs. Irving Grinnell, William Morton Grinnell, James J. Goodwin, Mrs. Cadwalader Jones, Mrs. Samuel Keyser, Mrs. Benjamin C. Knower, Woodbury G. Langdon, Miss Alleine Lee, Miss Catharine G. Livingston, Mrs. Jacob W. Miller, Mrs. Gordon Norris, Mrs. William Barclay Parsons, Mrs. William C. Rives, G. Barclay Rives, Mrs. Sylvanus Reed, Mrs. C. D. Stickney, Mrs. Bayard Tuckerman, Mrs. Herman Vogel, and Mrs. John Hobart Warren.

Mrs. William A. Street was deeply interested in the Cathedral and was a most able chairman—one who never spared herself in the furtherance of the work. After serving until October 27, 1911, when she passed on, she was succeeded by Mrs. Archibald D. Russell. Of great spiritual vision

like her predecessor, Mrs. Russell gave generously of herself, her means, and her strength to the work of the Cathedral. Her strong and attractive personality, plus her great enthusiasm, endeared her to all who worked with her.

On the death of Mrs. Russell, the Honorable Henry White, late Ambassador to France, became Chairman of the New York Committee. He was one of Washington Cathedral's strongest supporters and, because of his wide influence and large circle of friends, was able to interest many people in its upbuilding. We owe much to Mr. White for the way in which he inspired others to give of their substance to this work.

In many talks I had with him about the Committee, he told me that Washington Cathedral was one of the great interests of his life, and that he meant to do all that he could to advance its cause. I doubt if I would have had the courage to take over the Chairmanship had it not been for Mr. White.

The present office of the New York Committee, at 598 Madison Avenue, which is self-supporting, is of great value to the Bishop and the Dean of the Cathedral as their headquarters when they come to the city.

The officers include: Mrs. Frederic W. Rhinelander, Chairman; Mrs. Ernest R. Adey, Vice-Chairman; Mrs. John Gilbert Winant, Honorary Secretary; Miss Winifred H. Bonnell, Secretary, and Frederic W. Rhinelander, Treasurer; with an Executive Committee of additional members: Mrs. Walter Phelps Bliss, Mrs. William Adams Brown, Mrs. Erastus M. Cravath, Miss Emie S. Day, Mrs. William T. Hildrup, Jr., Mrs. Russell C. Langdon, Mrs. Lancaster Morgan, Mrs. George B. Post, Mrs. Percy R. Pyne, Mrs. Herbert L. Satterlee, The Right Reverend Ernest M. Stires, D.D., LL.D., Miss Caroline White, Mrs. Henry White, Mrs. Charles M. Chapin, and Mrs. W. Henry Williams.

Mrs. Adey was appointed Vice-Chairman of the Committee in 1934. The choice was a happy one as her love for the Cathedral was inherited from her mother, Mrs. Louis Fitzgerald, who gave the beautiful reredos in the Bethlehem Chapel.

Mrs. Adey formed an Executive

Committee a year later which meets (except during the summer months) on the third Tuesday of each month, arranges the Bishop's appointments when he is in New York, plans for meetings, and, through its members, raises the \$2,000 pledged under the "Union of States" plan.

The annual meeting of the Committee, held generally in December at the home of one of the members, is addressed by the Bishop of Washington, the Chairman and, as a rule, one outstanding layman. Among those who have brought messages to these meetings are Former Senator George Wharton Pepper, former Ambassador James W. Gerard, General John J. Pershing,



THE HONORABLE HENRY WHITE,
Inspiring Leader in the Cathedral Cause.

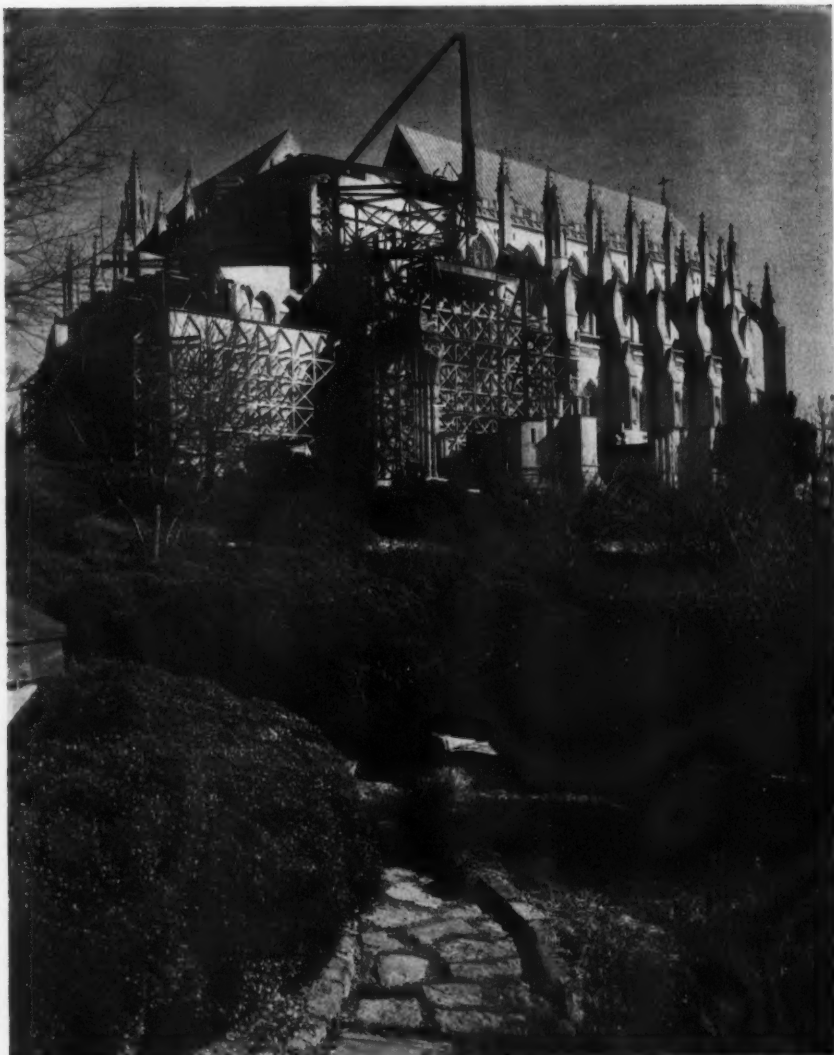


Photo by Horyczak

**"THE HOUSE THAT IS TO BE BUILT FOR THE LORD MUST BE
EXCEEDING MAGNIFICENT"**

Like David of old, Bishop Satterlee "prepared abundantly before his death" for the majestic fabric now two-fifths completed.

Clarence Blair Mitchell, Dr. John R. Mott, Cass Gilbert, Dean Carl W. Ackerman, and Miss Mabel Boardman.

Annual meetings have been held in the home of Mrs. Percy R. Pyne, Mrs.

Herbert L. Satterlee, Mrs. Walter B. James, Mrs. Walter Phelps Bliss, Miss Caroline White, Mrs. John Henry Hammond, Mrs. George B. Post, Mrs. Myron C. Taylor, Mrs. George Temple

Bowdoin, Mrs. W. Bayard Cutting, Mrs. Cass Gilbert, and Mrs. Frederic W. Rhinelanders.

The invitation to follow in the footsteps of my three devoted predecessors by taking the Chairmanship of the New York Committee in 1926, came to me as a great surprise and, I felt, an undeserved honor. But my intense love for the Cathedral and realization of its far-reaching influence, both national and international, as a witness for Christ in the Capital of the Nation, compelled me to accept.

At this time Miss Adelaide Parker was our efficient Secretary. Following her resignation because of marriage, her place was filled by Miss Winifred Harper Bonnell, who had been secretary to the Reverend Dr. Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine. Miss Bonnell's deep spirituality and her knowledge of Church affairs have proved of invaluable help to us in the New York office.

Dean Bratenahl was a never failing source of help and comfort in his wise counsel. It was at his suggestion and with the help of my good friend, Humphrey F. Redfield, who was then working for the Cathedral and is now Vice-President of the John Price Jones Corporation, that a number of small parlor meetings were held.

I addressed more than fifty of these gatherings, each one of individual interest. One gathering for six hundred wage-earning women of the West side of New York stands out in my memory. The keen interest and enthusiasm of these hard working Christians, as the lantern slides revealed the beauties of the Cathedral and Bishop's Garden, were an inspiration to me and showed me how widespread was the appeal of our great enterprise.

The demand for meetings became so great that we had to call upon Miss Emily Buch, a member of the New York Committee. She made several addresses in behalf of the Cathedral, and conducted two or three large meetings. As a result of one meeting held at Miss Buch's home, which I addressed,

the Cathedral received \$4,000 for its work, the largest amount raised at any meeting of its size. We owe Miss Buch a debt of gratitude for her unflinching devotion and generosity to the Cathedral.

Last spring it came very strongly to me that we ought to have a Junior Committee in New York composed of alumnae of the National Cathedral School for Girls and other consecrated young women who would work in unison with the Executive Committee, bring us new ideas, and suggest ways of raising funds for the Cathedral. The Junior Committee was formed early in September. Its first undertaking was a benefit performance of the play, "Father Malachy's Miracle."

The Junior Committee, which is to have twenty members ultimately, now includes: Mrs. Carl W. Ackerman, Mrs. Philip G. C. Bishop, Mrs. H. Lawrence Dowd, Mrs. C. Merrill Fluharty, Mrs. Aldrich Matthews, Mrs. Rembrandt Peale, Miss Florence Rogers, Miss Muriel W. Ashwell, Mrs. Reese D. Alsop, Mrs. F. Warner Bishop, and Mrs. Victor Harris.

Of the \$12,000,000 raised for the



THE APSE STOOD ALONE IN 1917

Cathedral Foundation, New York friends have contributed approximately one-quarter, according to a report prepared, at my request, in the Finance Department on Mount Saint Alban. Had the space been available, it would have given me the greatest pleasure to list here the names of all those who contributed to this fund. Their names are recorded for all time in the "Book of Remembrance" kept in the Cathedral archives.

On Ascension Day, 1937, the Reverend Dr. Noble C. Powell, rector of Emmanuel Church, in Baltimore, was installed as Dean of Washington Cathedral. Shortly before this ceremony a dinner of welcome was held in his honor at the Colonial Dames' House in New York, with Mrs. Ernest R. Ade and Mrs. William Adams Brown as hostesses.

Bishop Freeman, with his great vision for the development of the Cathedral's part in the spiritual life of the Nation, is an unfailing source of inspiration to all of us who work under him.

Washington Cathedral belongs to the Nation. Its usefulness, both national and international, is being demonstrated constantly by the great services held there on memorial occasions. A future of unparalleled opportunities opens before it as the Nation returns to the faith of its fathers. These opportunities cannot be met fully until the Cathedral is completed and the necessary space made available for the multitudes who long for its ministrations. To perpetuate in stone the vision of its founder is the sacred obligation and privilege of all who love their Nation and their Lord.

MATTHEW FONTAINE MAURY

Pathfinder of The Seas

This Daily Prayer



GOD, Our Heavenly Father, whose gift is strength of days, help us to make the noblest use of minds and bodies in our advancing years. Teach us to bear our infirmities with cheerful patience. Keep us from narrow pride in outgrown ways; from blind eyes that see not the good of changes. Give patient judgment of the methods and experience of others. Let Thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death and all despair or undue love of life; that with glad hearts at rest in Thee we may await Thy will concerning us, through Jesus Christ our Lord, Amen.

"It was a personal pleasure to read this prayer. Your grandfather evidently was a pathfinder not only of the physical but the spiritual seas. He had mapped the course of life and had discovered hidden plateaus in the seas of our existence on which there could be firmly planted foundations for the communications between God and man,—lines of communication which I feel have always and will always be at the disposal of any who care to reach out and use them."—C. William French, writing to Mrs. James Parmelee, granddaughter of Matthew Fontaine Maury.

Colors Massed in Memory of War Dead*

Mayor LaGuardia and Chaplain Phillips Address Large
Congregation in Cathedral Amphitheater

By James Waldo Fawcett

THE Eleventh annual Massing of the Colors service in the amphitheater of Washington Cathedral, Mount Saint Alban, yesterday afternoon brought together a congregation of more than 7,500 people who, breaking an old tradition, applauded an attack on dictators by Mayor Fiorello H. La Guardia of New York, principal speaker of the occasion.

Never before, so far as the record shows, has such a demonstration occurred. Again and again, the assembled throng signified approval of the May-

or's sentiments. Mr. La Guardia told the audience:

"To be a good citizen, one must practice religion and patriotism every day of the week and every week of the year. If we all do our duty for peace we shall require less military service in the future. Twenty years ago we believed that we were fighting to end war. As our leader in those times looks down on Europe today he must say: 'They have not kept the faith.'"

"We must be very careful or we shall be dragged into another world conflict. I have no fear that war will come from any important issue. Some trivial in-

*Article reprinted from May 23rd issue of *The Evening Star*, Washington, D. C.

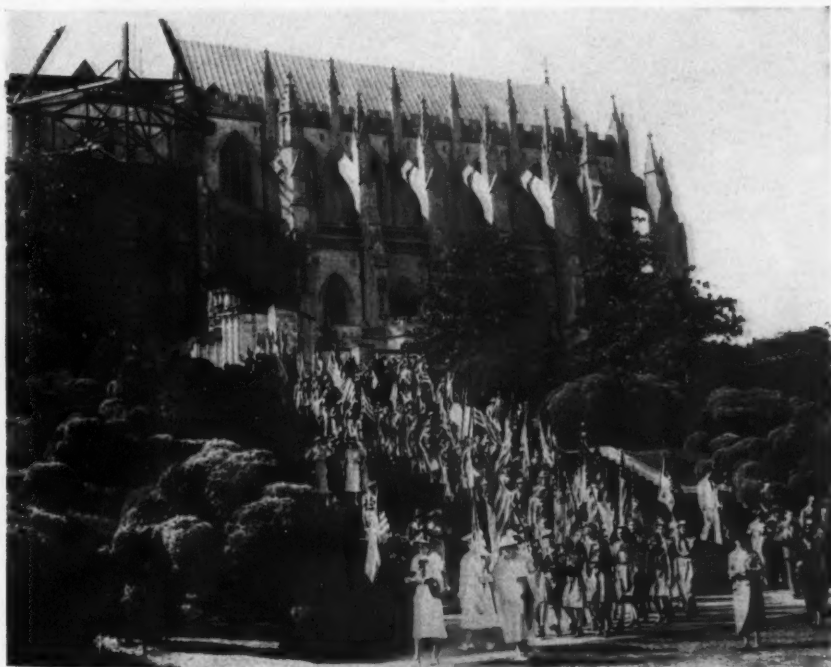


Photo by Underwood & Underwood

NATIONAL COLORS AND UNIT FLAGS MINGLE IN BRILLIANT PROCESSION



Photographs by Underwood & Underwood

LIFTING THE CROSS—ETERNAL SYMBOL OF SACRIFICE—BEFORE THE MULTITUDE IN SOLEMN COMMEMORATION

"Almighty God, our Heavenly Father, in whose hands are the living and the dead; we give thee thanks for all those thy servants who have laid down their lives in the service of our Country. Grant them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ, thy Son, our Lord. Amen."



MAYOR LA GUARDIA (Right) WALKED WITH BRIGADIER GENERAL ALBERT L. COX, Commander of District of Columbia Chapter, Military Order of the World War, preceding the Dean of Washington and the Chaplain of the United States Senate.

cident may so move some little dictator to set his armies marching before there is opportunity to call a halt. But we ought to resolve that not one American doughboy should be sacrificed for any dictator anywhere.

"I know that dictatorships are supposed to be efficient, but I wouldn't change the errors of a democracy for the efficiency of any dictator I ever heard about. We make mistakes. That is the privilege of a democracy. But they are our own mistakes. We have the most perfect form of government that imperfect human beings can have."

The mayor warned against political strife in the United States. "This is no time," he declared, "for petty partisan politics. No one can be satisfied with economic conditions here at home. There is a chance for patriotism here in solving these problems. We have enough to do to keep peace and protect justice in the Western Hemisphere. I advocate close friendship with Latin America. We don't want any encroachment on South American territory."

"If there is an epidemic of danger, it is a good thing for us to establish our own quarantine. I want my country to be not the land of the highest buildings, but of the highest idealism; not the richest land, but the most contented. Our struggle ought to be for justice, security, righteousness and peace."

Mr. La Guardia was introduced by Brigadier General Albert L. Cox, commander of the District of Columbia

Chapter of the Military Order of the World War. He spoke immediately before the sermon of the day, preached by the Reverend Dr. Ze Barney T. Phillips, rector of the Church of the Epiphany and Chaplain of the Senate, who urged "reasonableness" as a force for harmony in international and domestic affairs, but praised President Roosevelt for insisting upon adequate preparedness against unavoidable perils.

In the procession from the Cathedral down the Pilgrim Steps to the amphitheater, 674 representatives of veterans, patriotic and civic societies marched. The number of flags carried in the procession and banked around the woodland altar was 375.

The Very Reverend Noble C. Powell, dean of Washington, was in charge of the service. He was assisted by the Reverend Arlington A. McCallum, rector of St. Paul's and Chaplain General of the Military Order of the World War; Colonel Alva J. Brasted, Canon Anson Phelps Stokes, Canon Albert H. Lucas, Canon Edward Slater Dunlap and other clergy.

The Marine Band, under the command of Captain Taylor Branson, played, and the Cathedral Choir, directed by Robert G. Barrow, sang. "Taps" was sounded at the moment of commemoration by Principal Musician Winfred Kempt, U. S. M. C.

At the suggestion of General Cox the congregation sent a telegram of "love and gratitude" to General John J. Pershing, wishing him complete recovery from his recent illness.

A FRIENDLY GREETING FROM THE FORMER DEAN OF CHESTER

I should have written before this to thank you for your letter and for sending me the copies of the Winter Number of THE CATHEDRAL AGE, but I have been laid up and unable to write. I am now well on the mend and I need not say how much pleasure it gave me to find that you thought my Farewell Sermon worthy of a place in your delightful magazine. You did me great honour and I am most grateful.

I have now retired and am living here in Somerset and still finding plenty to do. I always fancy that Washington must be at its very best in the Spring when the flowering trees are in bloom and I follow with admiration and interest all your Cathedral doings. Of my visit to Washington I retain the happiest memories and will you please add to your kindnesses by remembering me to the Bishop and Mrs. Freeman and to others of my many friends who are still with you.

F. S. M. BENNETT.

Film Service in Chichester Cathedral*

RELIGIOUS history was made at Chichester in England recently, when there took place the first film service ever held in a Cathedral. Opinion was naturally divided about the propriety of holding such a service; but whatever people thought of the films themselves, no one who was present could have had any doubt that the atmosphere was one of prayer and worship. This was strikingly exemplified when a breakdown occurred in one of the films and no sound was heard while people waited in darkness for it to be mended.

A sheet was stretched across the Choir screen; beyond it, the only light in the Cathedral, could be seen the glimmering sanctuary lamp. The Dean (the Reverend A. S. Duncan-Jones) spoke a few introductory words, in which he emphasized the religious character of the gathering, which was, quite frankly, an experiment. "The cinema service is an extension of the old lantern service and we are only at the beginning of its possibilities."

It was held on Sunday, January 9th, under the auspices of the Religious Film Society, assisted by Gaumont-British Instructional. First the hymn, "Praise, my soul, the King of Heaven," which was heartily sung by the great congregation. Then followed the 93rd Psalm, illustrated by appropriate views of mountains, "seas and floods," and then the Lord's Prayer and the beautiful prayer of St. Richard of Chichester, which had been specially recorded for this service. After this, in place of a sermon, came the three pictures.

The first was *The Sower*, an effective illustration of our Lord's parable, which was followed by some prayers from the pulpit for laborers to be sent into the fields which are "white unto harvest."

The longest film was a version of Tolstoy's story, *Where love is, God is*. This is really a one-man film. The characters were anonymous, but it is not giving away any secret to say that Eliot Makeham, who so beautifully played the part of the bereaved cobbler who finds God through ministry to three people more unfortunate than himself, was present in the congregation. The author of this film, Stephen Clarkson, was also there and so were Miss Mary Field and Bruce Woolfe, who were responsible for *The Sower*. The short and very attractive final film, *Early One Morning*, showed Christmas morning in Sweden with people going through the snow, with sledges and torches, very early to church.

The service ended with the hymn, "Jesu, Lover of my soul," the General Thanksgiving, a verse of "Abide with me," and then the blessing.

What was the impression left on those who were present? Favorable, I think. Naturally there are criticisms. A Cathedral is not designed with cinema acoustics and some of those at the back found difficulty in hearing. On the whole, however, the great church proved itself wonderfully adaptable. The very stillness and earnestness of the congregation, their responsiveness as they sang the hymns and knelt for prayer, were impressive.

It is good to know that only actors who are entirely in sympathy with the objects of the society are chosen to take part in religious films. If this powerful new form of art is to be mighty for the spread of the Gospel it must be carried out in the spirit of Oberammergau.

Can we capture the cinema for Christ? The reply of the Religious Film Society, borne out by the experiment at Chichester, is, "With God's help we can."

*From a Correspondent in "The Church of England Newspaper."

Notable Christian Unity Service

WASHINGTON Cathedral was the scene, on Sunday afternoon, April 24th, of one of the most significant services ever held at the Nation's Capital. It was largely based on the service held at St. Paul's Cathedral, London, last summer between the Oxford and Edinburgh Conferences on Christian Unity. Following the precedent there established, the representatives of various Protestant bodies were asked to assist the Bishop of Washington and the Dean in the conduct of the service, which opened with the great hymn of worship, "Holy, Holy, Holy!" The Dean delivered the following exhortation to the congregation, which remained standing:

The Almighty and Eternal God, whose glory the heavens declare, and who has made manifest his holiness and love in Jesus Christ, has now in his Providence called us together—people from many Churches who in divers manners but with single faith confess his Name and worship him alone that, united in adoration, we may as one fellowship pray and take counsel for the good of his Church and in preparation for the coming of his Kingdom. Let us therefore lift up our hearts to him in prayer in words which he has taught us, and in praise, ascribing to him all Majesty and Dominion, and offering to him the homage of our hearts and lives.

The Lord's Prayer, a Psalm, two lessons, various hymns, and the Collects for Peace, for the Family of Nations, for the Unity of God's People, for the Church, and for Missions followed. Then came the sermon on the "Rediscovery of the Church," by the Reverend William Adams Brown, D.D., Chairman of the Universal Council of Life and Work and Honorary Canon of Washington Cathedral. Dr. Brown's sermon is so catholic in

tone and so objective and significant that we are publishing it in full elsewhere in this issue of THE CATHEDRAL AGE.

After the sermon and the anthem—which was George Herbert's "Let All the World in Every Corner Sing, My God and King!"—came a series of "Acts of Worship," being those prepared by Dean Matthews and his associates for the great service at St. Paul's in London. These Acts are in the form of a litany; the first sections of each, with responses, were as follows:

ACT OF INVOCATION

By the faith of thine Apostles, Prophets, and Martyrs through whose witness thy Word has been proclaimed throughout the world,
Hear us, O God.

ACT OF PENITENCE

From the sin which is in us, leading us to prefer our will to thine,
Good Lord, deliver us.

ACT OF INTERCESSION

That thy whole Church and all its members may be filled with thy Holy Spirit, that so thy Word may have free course and be glorified,
We beseech thee, good Lord.

ACT OF ADORATION

For thy divine glory wherewith the heavens and the earth are filled,
We give thee praise.

Perhaps the most significant of these was the Act of Intercession, in which the intercessions, in addition to the one mentioned above, were as follows:

That we may be consistent in the witness of our lives and courageous in the witness of our lips,

That all thy servants may be eager and wise to redeem the time, using each opportunity as thy Providence provides,

That those who suffer persecution for their faith may persevere in loyalty to thee and have a happy issue out of all their afflictions,

That justice and love may increasingly prevail in the dealings of man with man, nation with nation, and race with race,

That all who profess thy Name may be led to such knowledge of thy truth, that they may hold forth the faith in unity, and peace, and love.

The refrain after each was *We beseech thee, good Lord.*

The service closed with the benediction by the Bishop of Washington, and the singing of "O God, our help in ages past, Our hope for years to come."

It was held under the auspices of the Bishop, Dean, and Chapter of Washington Cathedral, the Washington Federation of Churches, and the Washington delegates of various Churches to the recent World Christian Conferences in Oxford and Edinburgh.

The participants in the conduct of the service, in addition to the Bishop and the Dean, were as follows:

The Reverend Benjamin Elijah Mays, Delegate to the Oxford and Edinburgh Conferences and Dean of the School of Religion of Howard University;

The Reverend William Shattuck Abernethy, Pastor of Calvary Baptist Church;

The Reverend Frederick Brown Harris, Delegate to the Oxford Conference, and Pastor of the Foundry Methodist Episcopal Church;

The Reverend Albert Joseph McCartney, Pastor of the Covenant-First Presbyterian Church, and Chairman of the Committee on Religious Life in the Nation's Capital;

The Reverend Carl C. Rasmussen, Pastor of Luther Place Memorial Church;

The Reverend Horace E. Cromer, Pastor of Emory Methodist Episcopal Church, South, and President of the Washington Federation of Churches;

The Reverend Russell James Clinchy, Delegate to the Oxford and Edinburgh Conferences, and Pastor of Mount Pleasant Congregational Church;

The Reverend Henry H. Ranck, Delegate to the Oxford and Edinburgh Conferences, and Pastor of the Grace Reformed Church.

As Dr. Rasmussen was called out of town unexpectedly by a family emergency, his place was taken by the Reverend James H. Taylor, Pastor of the Central Presbyterian Church, South.

It was the opinion of all present that the service was one of extreme dignity, beauty, and significance. All types of Churchmen were equally appreciative, and seemed to think it particularly appropriate that the service should have been held at the Cathedral which was especially dedicated by its founder, Bishop Satterlee, to the promotion of the cause of Christian Unity—a cause which is gaining in significance as a result of the broadly catholic and ecumenical note which marked the great Conferences at Oxford and Edinburgh last summer.

ANSON PHELPS STOKES.

THE CATHEDRAL AGE*

THE CATHEDRAL AGE, Winter Edition, 1937-1938, is most interesting and instructive.

Some of you are fortunate enough to receive this splendid magazine in your homes. If you do not, there is one on my desk at the office which you are privileged to borrow.

This magazine is always interesting, but the Winter, 1937-1938, number is perhaps the finest issue they have ever published. It is filled with beautiful pictures and splendid articles relative to some of the outstanding events now happening in our Church life. It does one good to just glance through THE CATHEDRAL AGE. You feel a sense of power and solidarity of the Church as a result. If you do not have this copy, come down and borrow mine.

*From "The Messenger," published by St. David's Parish, Austin, Texas, the Reverend J. S. Allen, Rector and Editor.

Rediscovering the Church*

By the Reverend William Adams Brown, D.D., LL.D., of New York City
*Honorary Canon of the Cathedral and Chairman of the
Universal Council of Life and Work*

"Now ye are the body of Christ and members in particular."—I Corinthians 12:27.

THIS Bible of ours is a book of surprises. It is full of passages that now and again startle us by suddenly coming alive. "The things that are seen are temporal, but the things that are not seen are eternal." "If any man be in Christ, he is a new creature." "With man it is impossible, but with God all things are possible." We have read these passages till we knew them by heart, and they have called forth only a perfunctory response. We read them again, and it seems as if a veil had fallen from our eyes. Only a moment ago they were just words. Now they flame with fire. They are swords piercing to the dividing of soul and spirit. Since they have been spoken to us all our world is new.

Sometimes an experience like this comes to people in groups. And when that happens it is more wonderful still.

Such a group experience came to some of us last summer at the World Conferences at Oxford and Edinburgh. That old word of St. Paul about the Church as the body of Christ came alive for us. We know now what Paul meant when he talked of the Church as one body with many members. The "unity" of which we had talked so often and which had meant to us so little, we now realized was not simply an ideal for the future. It was present fact, in the strength of

which we could walk, in the joy of which we could work.

World Conferences Met to Check Rising Tide of Secularism

I want if I can to explain what it was that made this experience so memorable. I do not need to remind you what the World Conferences were. It is enough to say that they were gatherings of some eight hundred official representatives of more than 140 communions from 45 countries who had come together to consider their common interests in the face of a world which is challenging all that they hold most dear. The immediate occasion for calling the Conferences was the rising tide of secularism that in more than one part of the world is undermining the most fundamental pre-suppositions of our Christian faith. But the movement of which they are a part is of older date, and goes back in its present form to 1910, when the first Edinburgh Conference on Foreign Missions made Christian unity a living issue for multitudes of Christians. Since then the movement has developed along two lines; one facing outward and concerned with the responsibility of the Church to the world, the movement we know as Life and Work; the other facing inward and concerned with the responsibilities of the Churches to one another, the movement we know as Faith and Order.

These two movements, originally independent, decided, in view of the seriousness of the world crisis, that the time had come when they ought to take counsel together as to their future duty. And the result was the World Conferences of 1937. The first, held at Oxford in July, dealt with the responsibility of the Church to the

*A sermon preached from the historic Canterbury Pulpit in Washington Cathedral on April 24, 1938, at 4 P. M., at a popular service in the interest of Christian Unity under the auspices of the Bishop, Dean, and Chapter of the Cathedral, the Washington Federation of Churches, and the Washington delegates of various Churches to the recent World Christian Conferences in Oxford and Edinburgh.—Editor's Note.

community and to the state; the second, held at Edinburgh in August, dealt with the relation of the Churches to one another.

Many important things were done at the two conferences of which I have not time to speak. You have read of them, I doubt not, in the secular and in the religious press, and the record is available in the official reports, which are easily accessible. I want to speak to you of the biggest thing that happened at Oxford and Edinburgh, something that did not find its way into the official reports, and yet, I am sure you will agree with me, was of transcendent importance.

Rediscovery of the Church Called Most Wonderful Result

The most wonderful thing that happened to us this summer was that we rediscovered the Church. And the discovery was all the more wonderful because it was unexpected. We had gone there, knowing that we were divided, in the hope that we might find some way to get together. And we found to our surprise that the unity of which we were in quest was already ours. There we were, a cross-section of humanity, gathered from all parts of the world, a company drawn from many different nations and races, differing not only in our theological beliefs, but, what is often even more divisive, in our social philosophy, and yet conscious of possessing—let me say rather of being possessed by—something still deeper and more fundamental: a common life.

This consciousness of sharing in a common life was realized most vividly


in our worship. One of the delegates has told in moving language what the experience of common worship meant to him. In St. Mary's in Oxford, and later in St. Giles, in Edinburgh, where we met daily for intercession, there came to us, he reports, such a sense of spiritual oneness "about the altar of God as to make all those who partook of the experience mystically aware of the presence of the Church. That Church, one, holy, catholic, appeared then in her beauty to eyes no longer holden; and all responded to the impulses of the same Spirit. There the richness which is in Christ was poured in lavish abundance and in its many forms of beauty into the souls of worshipers. That vision, luminous and sublime, of the one Church of the one God, was vouchsafed to us in our common worship."

These were not the words of an Eastern Orthodox or of a high Anglican, but of a Chicago Congregationalist—Douglas Horton.

It was not only in our experiences of worship that we came to feel this sense of unity. It was the background and presupposition of all that we did. It became most apparent when we were most conscious of our differences.

There was a time when the members of the Eastern Orthodox Church felt constrained to set forth the theological differences which separated them from their brethren of the Western Churches. And formidable indeed these differences appeared. But the fact that we were thus divided, they hastened to add, was no reason for breaking our fellowship. On the contrary it was an added reason why we should stay together until by patient study

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

 *LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.*



PHILLIPS BROOKS—PREACHER AND PROPHET—STILL SPEAKS FROM
CATHEDRAL REREDOS

and prayer our differences should be overcome.

Even more significant was our consciousness of fellowship as we approached the practical issues before the Conference; questions like that of the Churches' economic responsibility or the duty of the Christian in time of war. On a dozen points we seemed hopelessly divided. But there was one point on which we were all agreed, namely that the one hope for Church and world alike was that the fellowship of which we were conscious as members of the one Church of Christ should be expanded until it became the conscious possession of all men everywhere.

Sweep of Christian History Becomes Chapter in God's Story

The conditions under which we met added poignancy to this experience of unity. At Shanghai and in Manchukuo the armies of China and Japan were locked in deadly conflict. But at Oxford and Edinburgh, Chinese and Japanese knelt side by side in common prayer. In Germany, pastors of Evangelical Churches were suffering imprisonment for their faith; but to us they were just as truly a part of our fellowship as if they had been present in the flesh. So when we spoke of the Church as the body of the Christ we thought of it not as a fellowship granted to us as a group apart for our own private enjoyment, but as a foretaste and prophecy of that wider fellowship which is to be the possession of man as man. In this larger perspective the whole sweep of Christian history became for us but a chapter in the story of God's dealings with man. And the Church as Christ's minister in His redemptive work was seen to be called by God to be His agent in making Christ's will prevail in every aspect of human life. What His human body was to Jesus as He walked and talked and suffered in Galilee and Jerusalem, that we, imperfect, sinful, limited though we were, were to be to Him today: organs through which His word

could be spoken, instruments through which His work could be done, hands and feet and lips for Christ, in this world that so sorely needs Him.

That was the vision of the Church that came to us at Oxford and Edinburgh. And now we have come home, and we try to tell people what happened to us there, and our words seem to them as idle tales. Only last month I was talking to a group of earnest social workers about the central place which the Church had held in our discussion at Oxford, and I found that, far from seeing in this a subject of congratulation, it filled them with dismay. To them the word "Church" suggested something very different from that world-wide fellowship of the Spirit which we experienced at Oxford. To some of them the Church meant an ancient institution, committed by its history of nearly 2,000 years to outworn beliefs and practices, in which no really modern person could take any interest. To others it meant a company of people brought together on some principle of elective affinity for the sake of doing something that could not so well be done apart—a kind of social club, pleasant, useful, important it might be for those who like that kind of thing and had nothing else that furnished a better substitute, but nothing to be taken very seriously. To look to such a Church for any practical help in the bitter crisis that the world is facing, well, frankly, if we were to be honest, didn't it seem just a little absurd?

How are we to overcome this very natural prejudice? How make the Church mean to our American fellow-Christians the glorious and majestic thing that for a few brief weeks this summer it came to mean to us?

Reproduction of Fellowship Experience In Lives of Christians

There is only one way to do this, and that is to reproduce in the lives of American Christians the experience of fellowship that made Paul's word about the Church as the body of Christ

come alive to us.

Among the many meetings held at Oxford, one stands out in my memory with special vividness. It was a meeting of delegates whose home was in or near Greater New York. There were some thirty of us in all, and we had come together to consider what we could do to carry into our own city something of the spirit which had made Oxford so unforgettable an experience.

New York, like most great cities, is a world in itself. It reproduces on a small scale many of the conditions which made our task of realizing unity at Oxford so difficult. Here we are, more than seven million of us, crowded together in a space of little more than three hundred square miles, men and women of many different interests and occupations, speaking different languages, worshipping in different Churches, bound to one another by a hundred interrelationships direct and indirect that we did not make and that we cannot alter. And yet for all practical purposes we are strangers to one another, each going his own way, each living his own life, conscious of our neighbors, if at all, only as we jostle them on the subway or talk to them across the counter where we shop, or have to vote for a candidate for mayor.

What can we do to bring to this motley company the consciousness of a common brotherhood? Little or nothing if we approach the task alone; much if we approach it together. And here is where the Church comes in. For in the Church—in spite of, indeed just because of, its many inadequacies and division—we have a cross-section of humanity; but a section which because of its relation to one Lord and Master, Jesus Christ, is already, could we but know it and feel it, in a true sense one. We are one in our history, reaching back across the centuries to the historic Figure from whom the Church takes its rise. We are one in our worship, reading the same Bible, praying the same prayers, singing the same hymns. We are one in our experience,

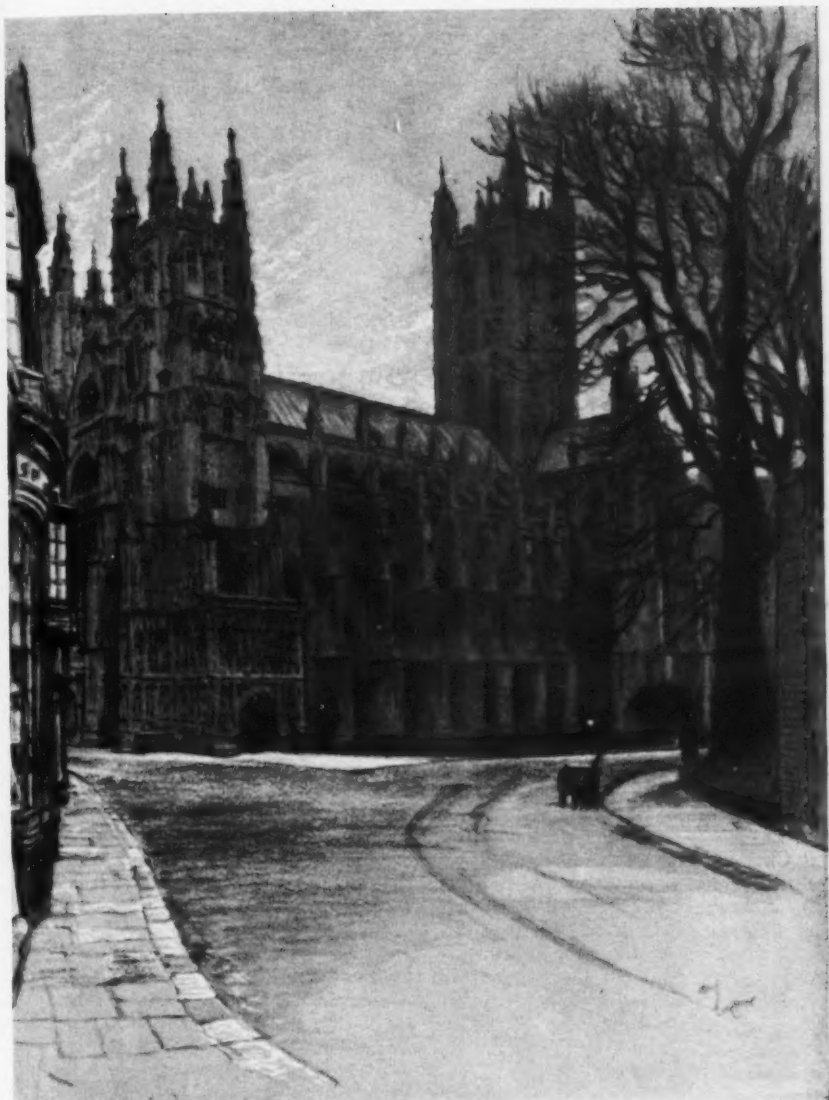
conscious alike of our need of repentance, grateful alike for the forgiveness which has come to us through Jesus Christ. We are one in our ideals looking forward to that day when men shall realize their true destiny as the sons of God and live as the brothers God meant them to be.

Why then should we not realize that we are one in Christ? We knew it at Oxford. We felt it at Edinburgh. Why cannot we do here what we did there? There is no reason why we should not do it except that this splendid possibility has not yet captured our imagination. Man is made for fellowship, and if we do not offer him the kind of comradeship to which our Master invites, we shall find him turning to one or other of the cheap substitutes which the dictators of our time are offering him.

Comradeship with Christ or Cheap Substitutes for Fellowship?

Do not let us be deceived. When Hitler addresses the young men of Germany about the glory of being a German, he is speaking to something very deep in man. The particular form of fellowship which he offers them may seem to those of us who have been trained in our American atmosphere of freedom to be very narrow. But it is fellowship none the less. It is something larger than any life the individual can live alone. "You have been living a little life," Hitler says in effect, to these young Germans, "engrossed in your own interests and concerns. I offer you something nobler and better. Your country needs you. Give yourself to her service and you will find a larger life." And who can doubt that in contrast to the aimless, self-centered life he was living a dozen years ago, this has proved true to many a young German today?

When the dictators of our time speak their derisive words about the decline of democracy, they are not thinking of democracy as we know it and believe in it. They are attacking an unbridled individualism that makes



FROM CANTERBURY CATHEDRAL CAME THE PULPIT FOR MOUNT SAINT ALBAN
Where Dr. Brown preached this notable sermon on St. Paul's words—"Now ye are the body of Christ
and members in particular."

self-interest its highest law and is content that the devil should take the hindmost. Against this selfish individualism the very existence of the

Church is a protest. That society which is the fellowship of Jesus' disciples, exists to carry on the work He has begun—the body with many members,

each different, but all indispensable.

When we try to interpret to our neighbors on this side of the water the meaning of the Oxford and Edinburgh Conferences it is with man's need of fellowship that we must begin.

Churchly-Minded Christians Must Unite to Save American Christianity

Another help on which we can count in our effort to recover for our American Christianity the Church consciousness which it so sorely needs is the increasing number of American Christians who feel as we do. We must introduce these Churchly-minded Christians to one another. They do not all approach the subject from the same angle or see things with the same eyes, but they have the same goal and they draw their inspiration from the same source. They are the raw material out of which the American branch of the one undivided Church must be formed.

One of the most significant things that happened this summer was the proposal that there should be formed in the near future a World Council of Churches, meeting statedly, which would bring together for mutual counsel and, when occasion should arise, for united action, representatives of all the larger non-Roman Churches of the world. I say non-Roman—not that we do not wish the Church of Rome to join, but that, up to the present time, that Church alone has not been willing to do so. This Council, should it come into existence, would replace, or at least unify, the different world movements which now compete for the attention and support of Christians. It would provide a single center to furnish leadership—for the Christian movement as a whole and to serve as the bond of union between the different national Churches.

But such a World Council will prove effective only if it unites bodies of Christians within the different countries who are themselves united. And our task in this western Continent must be to see that such a union comes to pass.

What we shall be trying to accomplish in New York must be done all over the country, in Chicago, in Cleveland, in San Francisco, in Atlanta, in Dallas, in Richmond, in Tulsa, and in Washington—wherever Christians face common problems and feel their need of a united front.

How Preaching Missioners Found Essential Unity in Gospel Message

It can be done. A year ago, at the suggestion of the Federal Council, a preaching mission was organized in which people from all sections of the country cooperated. A group of missioners, some eighty in number, men and women, banded themselves together to carry to the people of the country the good news that the Gospel of Jesus Christ is still a living and a life-giving thing. They came from all branches of the Christian Church—those connected with the Federal Council and those who were not. They went from city to city in companies of from two to ten or a dozen. They were free to speak each the message which lay closest to his heart. And they found, to their amazement, as the weeks passed, that the message they brought, whatever its difference in detail, was the same message—the Gospel of a God who in Christ had given to man what the heart of man most desires.

This is what we must be doing in the weeks and years that lie ahead. The Church that is to win America to Jesus Christ must be a bigger and better Church than any of the existing Churches. It must be a Church that preserves all that is best in the heritage of the uniting Churches, but which puts these differing inheritances in a wider setting as their contribution to the larger and finer Church of which they are all alike part.

One more help we have in our effort to make the Church live again for American Christians, and that is the great tradition of which the Church is the custodian and interpreter. One of the most interesting of our meetings

at Edinburgh was that which dealt with the relation of the Bible to tradition. At the Reformation, it will be remembered, the two were set in sharp contrast. And this contrast became the mark of division between the two great branches of the Church that we call Catholic and Protestant. The Catholics accepted the tradition principle. They insisted that revelation did not stop with the Bible, but that it was a continuous process going on to this day. The Protestants maintain that the Bible alone is revelation in the strict sense, the only infallible rule of faith and practice by which all later tradition is to be tested.

We see today that the contrast cannot be so sharply drawn. Long before there was a Bible there was a Church, interpreting the Gospel of Jesus by its life and teaching. And after the Bible had been written and collected the process of interpreting it still went on for Protestant as for Catholic, and we have its record in the Creeds and liturgies, the hymns and prayers of the historic Church.

What St. Paul Means by "The Body of Christ"

This living tradition, common to Protestants and Catholics, is our God-given help as we try to make clear to our American fellow-Christians what we mean by the Church. The Church is not simply the sum total of individual Christians, though it is that. It is not any institution or institutions, important as may be the function which these fulfil in its many-sided life. It is the life-giving stream which binds together in one unbroken fellowship all those, whether now living on earth or in the unseen world, who have felt the impress of Jesus and

have been transformed by His spirit. It is the fellowship of those who live by faith in hope for love. It is the prophecy of what man may become when he learns that, big as he may think himself to be, he is not big enough to realize his destiny alone.

That is what Paul means when he calls the Church "the body of Christ." For at the heart of this living tradition, giving it unity and inspiration, is the figure of the Man of Galilee and Jerusalem, who yet impressed those who touched Him as being more than man: Jesus, whom men called the Christ, because the Lord of that Kingdom which was to conquer not by force but by love; Jesus, who became to His disciples the window through which they looked in the face of God.

This continuing life it is our privilege to interpret and to share; the gift of a God who did not need to be different from what He had always been in order to find expression in a Man who was what man ought always to be, and whose purpose it is, if we will but do our part, to make of the whole world a fellowship after the pattern which Christ, our elder Brother, has set.

Prayer

O Almighty God, who hast builded thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief corner stone, grant that by the operation of thy Spirit all Christians may be so joined together in the fellowship of the Spirit and in the bond of peace that they may become living members of Christ's brotherhood, instruments which He may use in His great work of winning the world unto Himself, in His name we ask it. Amen.

NOTE ON THE COVER

A photographic study of Washington Cathedral from the Bishop's Garden made by R. C. Bonde of Hicks Photographers a few days ago is reproduced on the cover of this issue of THE CATHEDRAL AGE. Worshipers and pilgrims are welcome to visit the Garden from 9 A.M. to 5 P.M. on week-days and from 12 to 2 P.M. on Sundays—also to tarry in the Cottage Herb Garden adjoining the temporary Baptistry. Many friends enter the National Cathedral Association fellowship through the "Garden Gate."—EDITOR'S NOTE.

Sheffield to Enlarge Cathedral

FRIENDS of another Cathedral bearing the same name as the edifice arising on Mount Saint Alban—the Cathedral Church of St. Peter and St. Paul—in Sheffield, England, are about to undertake a brave venture according to the Reverend A. C. E. Jarvis, Provost of Sheffield. He contributes the following introduction to a handsomely printed and well illustrated pamphlet which arrived at the editorial office of THE CATHEDRAL AGE a few weeks ago:

This prospectus is issued to introduce the proposals of the Chapter and Council of our Cathedral for the completion of the enlargement scheme begun so auspiciously. It will also, by its illustrations, help you to visualize the conception.

I ask you to ponder it, and to do so with gratitude. It is only eighteen months ago that the venture of faith was made and the Council embarked upon the very necessary initial work of providing a Chapter House, adequate vestry accommodation, a song school and muniment room. This we did, and in the doing of it (by the method of planning adopted for the linking up of the old fabric with the new), have secured a very beautiful Chapel of Chivalry which will enshrine the Colours and memorials of the York and Lancaster Regiment and give the regiment an altar in Sheffield, the home of the Hallamshires, within the Cathedral.

The cost of all this is approximately £30,000, and a little over has already been secured. The extraordinary success of this part of the scheme was due to the munificent gift of Miss Tozer, followed by large donations from leaders of industry and individuals. They came as a flood-tide and a steady flow followed. Everything associated with the stone-laying ceremony on St. George's Day, when H. R. H. The Princess Royal

identified herself with us, aided our endeavour.

This work forms a complete entity, and will be consecrated on St. Andrew's Day, 30th November, 1938. We thank God and take courage.

Thus encouraged, Chapter and Council have determined to go forward to attempt what has hitherto been considered impracticable and impossible. "With God all things are possible." For twenty-four years our Diocese has been abundantly blessed under the inspiring leadership of its first Bishop, always beloved, more so today than ever. This prospectus sets forth the appropriate culmination and crown of a great episcopate.

We need a Cathedral, not an adapted Parish Church. The Cathedral is the Mother Church of the Diocese, and the Diocese, conceived as a corporate entity, stands for the things which make life great and noble and true, redeeming it from the things which belittle and degrade. The parishes, the units of this territorial area which together make the Diocese, are doing a far greater work for God and the people than those lacking vision and faith see or understand.

The Cathedral is the central shrine and trysting place of this great family of God, and it must be great as God is great, great in conception and beauty. Above all, great in the radiation of a love which expresses a great devotion.

To complete our Cathedral we need the Nave and Quire, with a Chapel of the Holy Spirit as a vista beyond to remind us that "Without Me ye can do nothing." It will cost approximately £105,000. Let not this affright or appal. It is nothing compared with what we gladly do without demur for humanitarian, social and educational objects. There is no compulsion except that of love. The

money is not needed all at once. We could not spend it if we had it. Gifts may be extended, and the sabbatic period of seven years is a good one, as the State will refund income tax and surtax, which increases the gift by about one-third. Ways of helping are suggested in the prospectus. In sending it forth, I wish to express my gratitude to the Bishop for his inspiring lead in the foreword, for the civic goodwill so generously and emphatically bestowed, to the Chap-

ter and Council for their confidence and support, and to all who have stood by me so magnificently. For the rest, I leave it to make its own appeal.

It should be clearly understood that for all work other than that in hand, details have not been considered yet. The sketches represent the first general conception of the architect. If the response justifies it, there will be no break in the work, but until then detailed plans will not be sought or considered.

Annual Meeting in New Setting

Cathedral Architect Describes New Features on Mount Saint Alban

WHEN more than 800 members of the National Cathedral Association and their friends assembled in Washington Cathedral on the afternoon of May 17th, for their annual meeting, they heard the newly installed great organ, saw the Canterbury pulpit, and observed other new developments since the Very Reverend Noble C. Powell, D.D., was installed as Dean of the Cathedral a year ago. The speakers included the Honorable William R. Castle, Coleman Jennings, Mrs. William Adams Brown, of New York, Dr. Powell, and the Bishop of Washington.

At the request of THE CATHEDRAL AGE, Philip H. Frohman, of Messrs. Frohman, Robb & Little, architects for Washington Cathedral, prepared the following statement on the significance of recent progress.

Perhaps it might be said that these developments mean that the Cathedral is developing its voice and increasing its usefulness.

Surely, the new organ, nearing completion, shows that the Cathedral is developing its musical voice. We believe that it will be one of the finest, and perhaps the finest of the Cathedral organs in the world. Also the completion of the Crossing and enclosure of the North Transept, Crossing and ad-

jacent portions of the South Transept and Nave makes it possible to use the Great Choir for the purpose for which it was designed. We hope that this brings the time near when the permanent Choir stalls and the furnishings of the Choir can be built. Work on the carved organ cases is now under way, and we expect that they will be finished and installed by this coming autumn.

In the building of the Crossing and the enclosing of the North Transept and adjacent construction we have doubled the seating capacity of the Cathedral and have increased its usefulness to a marked degree. Until this was done we doubt whether anyone, except the architects, had an adequate idea of the spiritually uplifting type of beauty which we have endeavored to realize in the Crossing and North Transept, or of the strength and upward aspiration of the great Piers of the Crossing. When the South Transept and Nave have been built the interior will be far more impressive. The final beauty of the Choir and Sanctuary cannot be realized until we have finished the main Reredos, have placed stained glass in all windows and have completed the organ cases, Choir stalls, carved screens and canopies, and final-

ly, when we can see this composition through the Choir screen as one stands in the Nave or Crossing.

That the speaking voice of the Cathedral is being increased is shown by the building of the Pulpit or Canterbury Ambon, the fact that work on the permanent Lectern will soon be under way and also that a unique voice amplification system has been installed.

The Ambon is built of stones from Canterbury Cathedral which were removed from that structure when repairs were under way. It is, therefore, an added connecting link with the past and with the history of the Church in England. It was designed by W. Douglas Caroe, the architect of restoration work on Canterbury Cathedral, and carved by a well known sculptor in London. It was presented to Washington Cathedral by the Churchmen of Canterbury before plans for this Cathedral had been prepared and it was,

therefore, designed without any knowledge as to its precise location or the nature of its future surroundings. Fortunately it was executed in a type of fifteenth century English Gothic which will harmonize perfectly with the Choir Screen and Lectern and the future Choir stalls. While it has been necessary for us to redesign and rebuild its steps and balustrades, in order to adapt it to its location and use, yet the main part of the Ambon is unchanged. Notwithstanding its great size and unusual shape, its details are of such delicacy and grace that it is not out of scale with its surroundings. In fact, it is very effective against the background of the vigorous architecture of the adjacent pier of the Crossing.

Because of the size, shape and location of the Canterbury Ambon, we decided that it would be advisable to revise our design for the Choir screen, increasing the height of the screen and



BISHOP FREEMAN INSPECTING THE HISTORIC GIFT FROM CANTERBURY
He preached the first sermon from this pulpit on Easter morning.

Underwood and Underwood



Underwood and Underwood

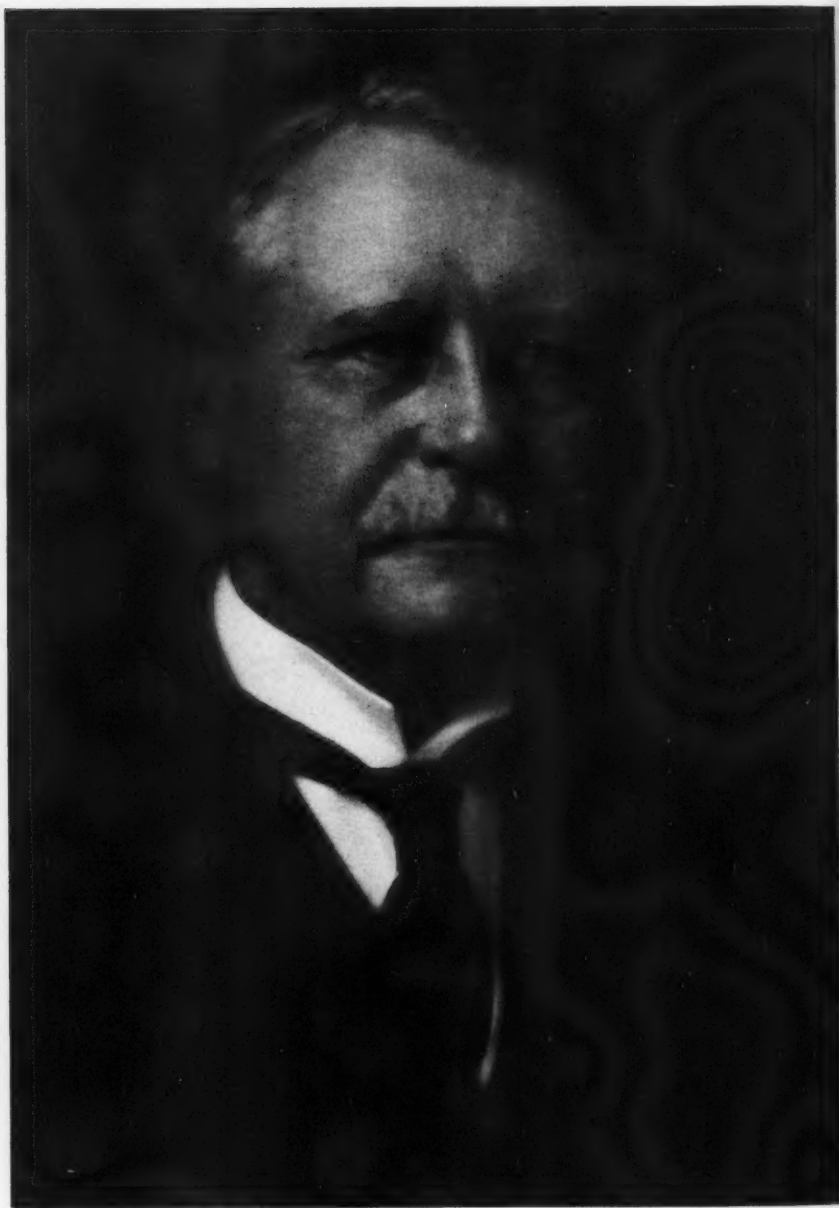
THE CHOIRMASTER TESTS CONSOLE FOR THE GREAT CATHEDRAL ORGAN
 Robert G. Barrow, organist at Washington Cathedral, plays while Ernest M. Skinner, of Methuen, Massachusetts, builder of the organ, listens.

dividing it into five openings in place of seven as in our former design. This Choir screen with the Crucifixion on the Rood Beam above will symbolize that transition which takes place when we pass from this world to the life beyond and the fact that it is only because of the Sacrifice on the Cross that we can attain the joy of Heaven.

While the Canterbury Ambon emphasizes the importance of preaching, the Lectern will stand for the importance of the reading and hearing of God's word as brought to us by the inspired

writings of the Old and New Testaments. The Lectern will be of almost the same height as the Canterbury Ambon but of smaller diameter and octagonal in form. It will be built of stone and will have carved panels and figures representing the writers of the books of the Old and New Testaments.

In order that the Canterbury Ambon and the Lectern may fulfill their purpose it is essential that the words of the preacher and of the reader may be intelligible to the congregation. In large modern churches and Cathedrals



THEODORE W. NOYES HELPED FOUND THE CATHEDRAL

Harris & Ewing

Only living incorporator of the Protestant Episcopal Cathedral Foundation of the District of Columbia as chartered by the Congress in 1893.

it is usual to employ a sound amplification system for this purpose. Such a system of conventional design was used in the Choir before we added the Crossing and North Transept. In studying the acoustical conditions of the Cathedral, it seemed to us that no existing system of sound amplification and distribution could be altogether satisfactory and that it would be necessary for us to devise a system which would more nearly fulfill the acoustical requirements of a large Gothic Cathedral with stone walls and piers and a lofty vaulted ceiling. It is a matter of applying to sound amplification the same quality of logic which one finds exemplified in the architecture of a highly developed French Gothic Cathedral. In a recent letter I spoke of Washington Cathedral as being English both in type and style; however in developing the design we have endeavored to combine certain desirable qualities of English Gothic with more of the loftiness and logic of French Gothic.

As some technical advisors who were called into consultation tried to prove that the system we suggested could not function satisfactorily, we are happy to find that this system, carefully worked out and installed by a more open minded engineer, does function in a very satisfactory manner. When the Cathedral has been completed for its full length we believe that every word spoken at the altar or pulpit or lectern will be intelligible to people seated at the west end of the Nave.

As a whole, we believe that the chief significance of recent developments is that the Cathedral is increasing in its usefulness and that this gain in useful-

ness will more than keep pace with its increase in size and beauty. In order that the work and spiritual usefulness of the Cathedral may be maintained and increased, it is imperative that the Membership and Maintenance Effort which local committees are now making, shall be a success.

* * * *

Speaking on "The Cathedral and the Individual," Coleman Jennings brought the following message to the annual meeting:

A few years ago, when Alfred Noyes, the English poet, was visiting this country, I asked him what he felt was the response of his English and American audiences to his lectures on poetry and religion. He answered that he sensed a really idealistic and chivalrous reaction in both countries, particularly among the younger generation, but added "They can say with the psalmist, 'I will lift up mine eyes unto the hills,' but they stop there. Not so many of them can continue 'from whence cometh my help. My help cometh from the Lord which hath made heaven and earth'."

This Cathedral has been conceived and built by those who would go all the way with the psalmist and proclaim in this nation's Capital that we acknowledge the sovereignty of God and depend on Him.

Through the masonry that will stand for centuries; through the beauty of architecture and music and colored glass; through preachers and teachers who are betting their lives on the truth of Christianity; through the College of Preachers, where I have had the

A NEW AND STRONG INTEREST IN THE CATHEDRAL

"I appreciate deeply your cordial invitation to speak at the annual meeting of the National Cathedral Association on Tuesday, May 17th, and I greatly regret that physical disabilities that have kept me from attending any luncheons, dinners or similar social engagements for many months, will prevent me from enjoying the honor to which I am invited.

"I have taken a new and strong interest in the Cathedral and in my close friend, Bishop Freeman, for whose wonderful work in the up-building of the Cathedral I wish the full success which it deserves.

With high regards,

Yours sincerely,

(Sgd.) THEODORE W. NOYES."

Editor of "The Washington Star."

privilege both to attend and lead conferences; through the Cathedral Schools—how good it is that some of the future leaders of this country work under the shadow of this Cathedral; through all these means, our belief in God is being proclaimed. Thousands of people from the length and breadth of this country are being exposed to this message and are being stabbed wide awake to a new spiritual awareness.

All that I have mentioned has but one purpose, and that is to bring people into contact with the living God, a certain kind of God, a Father God who expressed Himself in the one language which the whole world could understand, the language of a Life. And there at the heart of this great structure is the symbol for His love, the Cross, opening up a door into the very life of God. Often it may not have the reality for many of us that we would wish, and I would like to share with

you a suggestion which I heard made in regard to it. Consider the vertical shaft as the "I," and the horizontal part as the "I" crossed out. There is the length to which love can go—the complete self-giving, the supremacy of love. We can hear our Lord on the Cross saying "You can do anything to Me, but you cannot stop My loving you."

That is the quality of love of which we must be reminded. That is the message of Washington Cathedral. If that is not its message, then the Cathedral would be nothing but a beautiful opiate. It would be failing in its high function.

Of course this must all be spelled out in the most practical way. The Church is not an organization; neither is the Cathedral, with its Bishop, Dean, Chapter, and members. It is an adventure. From this Cathedral we must go back into the thick of life, carrying the vision obtained here into all we do. We must



BRUSSELS RENAISSANCE TAPESTRY PORTRAYS "THE TRIUMPH OF DAVID"
One of six valuable works of art presented to the Cathedral by Mrs. Larz Anderson.



DAUGHTERS OF AMERICAN REVOLUTION HONOR SIGNERS OF THE CONSTITUTION

At dedication of incised tablet in Statesmen's Transept. (Left to right) Mrs. Lee R. Pennington, State Historian; Mrs. Donald M. Earl, Vice Chairman of State Committee on Historical Research; Mrs. Charles Carroll Haig, State Regent for District of Columbia; Mrs. William A. Becker, President General; The Bishop of Washington and the Dean of Washington.

carry it into the charities of our city, for what does our work in this realm mean unless we have a genuine interest in the lives of those whom we would serve. We must carry it into our considerations of race problems, into the tangle between capital and labor, into the great question of Church unity (isn't it splendid that our Cathedral is doing so much in this field), and of course into our personal relationships with the lives of all we touch.

I rejoice to think that our Bishop and Dean and Canons (and here I must express my happiness in the presence of our new Canon—Everett Jones) are giving us such great leadership in these directions. Never have I been more optimistic about the future of our Cathedral, for they are building bravely on the foundations of those good, true,

God-fearing men and women who have made possible what we have today.

I know I am speaking for all of you, as well as for hosts of our other friends who are not here this afternoon, when I say that we are behind them, and that we sense our responsibility for our work with them. We want to have a part in this great adventure, not merely for the Cathedral, but as Christian men and women, who with deep conviction, can join the ancient Hebrew poet in saying "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which hath made heaven and earth."

* * * *

The annual meeting began this year with more than two hundred in the procession, marching from the crypt

chapels to their places in the Great Choir including the Cathedral clergy, leaders of the Women's Committees with flag bearers from the National Cathedral School carrying banners of the different states, delegations from St. Albans School and the National Cathedral School, the volunteer Pilgrim Aides, members of the Cathedral Office Staff, and others.

The Dean opened the service, using the first words uttered by Bishop Satterlee at the first religious service he conducted on Mount Saint Alban. Then Robert George Barrow, organist and choirmaster, gave a half-hour re-

cital on the new Cathedral organ, selecting compositions which demonstrated the full power and the exquisite tonal effects of this splendid instrument.

In addition to the addresses by Mrs. William Adams Brown and Mr. Jennings, which are summarized in this issue of *THE CATHEDRAL AGE*, Mr. Castle, as President of the National Cathedral Association, delivered the address of welcome, the Dean spoke on "The Cathedral and the College of Preachers," and Bishop Freeman had the closing word on "The Cathedral and the Nation."

Washington Cathedral Belongs to the Nation*

By Mrs. William Adams Brown

On behalf of the women who are working for Washington Cathedral in 22 states, on 21 committees, and in 26 dioceses, it is my privilege to join with you in giving thanks for four decades of progress in the great national enterprises of building and of maintaining Washington Cathedral.***

The women who come from these states, near and far, to form plans for the maintenance in full force of the religious and missionary activities of the Cathedral are not inactive in their own cities, towns, or villages. Wherever they may live, they are leaders in all good works. But as one of them has recently said, "I see in Washington Cathedral a vital and beautiful enterprise which takes account of the mystery and the sanctity of human personality, which re-inforces the democratic principles which lie at the foundation of our national welfare, and which has a right to the allegiance of every American." And as another leader long ago expressed it in words which we can never forget, "I work for Washington Cathedral because within these walls lies the secret of the help which the whole world needs."

Upon the fidelity and devotion of this band of patriotic and spiritually minded women, Washington Cathedral builds as upon a rock. They, in their turn, find a peculiar happiness in working for an enterprise which combines almost equally the motives of patriotism and of religion.

For in a sense which is not quite true of any other Cathedral, this shrine in Washington belongs to our whole country. The Congress of the United States gave us our working charter. The watch-word which guides all our efforts is "The Union of States in Washington Cathedral." The official head of every sovereign state may find the flag of his own state hanging in a place of honor. The humblest and the newest citizen of our country may freely enter and seek for a blessing in this House of Prayer.

To our children and to our children's children Washington Cathedral will stand as a symbol of moral law and of God's gracious love for our nation. We give thanks that it is in the center of the people's Capital. We pray that Americans of all creeds and of all shades of political opinion will unite to cherish and to sustain the work done here in the name of One Who came to this earth to teach men to love justice and to exercise mercy and to establish the reign of Peace among men of good will.

*Greeting from the Women's Committees of the National Cathedral Association delivered by the Vice President at the annual meeting.

Mayor of New York Leads Cathedral Effort

Mayor La Guardia appealed for funds to complete the interior of the Cathedral of St. John the Divine before the opening of the World's Fair, in an address at the 155th convention of the Protestant Episcopal Diocese of New York, held in Synod Hall, 111th Street and Amsterdam Avenue. The Mayor, an Episcopalian and chairman of the Cathedral's fund committee, announced that of the \$1,000,000 needed \$310,000 had been raised.

In appealing to the members of the clergy and laity present to take an active part in the campaign for the Cathedral, Mayor La Guardia expressed the hope that when it is done there would be established a Sunday afternoon musical service in the edifice which would become a national institution.

"In the many letters that we have sent out, the return has been encouraging," he said. "I found one or two people who didn't like me so well. But I was comforted in finding that there were one or two that didn't like Bishop Manning so well either."

In introducing the Mayor, Bishop William T. Manning praised Mr. La Guardia for "giving us a great exhibit of honest and efficient and non-political administration of the affairs of this vast city." He said the Mayor was leading the effort to raise funds for the completion of the Cathedral interior "because he is so profoundly convinced of both its civic and religious importance." (*New York Times*.)



Courtesy of Cram & Ferguson, Architects
CHOIR AND SANCTUARY OF NEW YORK CATHEDRAL

New Plan for Bishop Seabury Memorial

LATEST information on the Bishop Seabury Memorial in Scotland comes to THE CATHEDRAL AGE from the Right Reverend Frederic Llewellyn Deane, D.D., Bishop of Aberdeen and Orkney, who writes:

"I shall be very grateful if you can give publicity to the booklet and accompanying letter re the Bishop Seabury Memorial in Aberdeen, which I am now sending out to friends and subscribers in the United States. Owing to many difficulties the work has been so long delayed that our American friends must be thinking that we are very slow people, but only now are we at last able to begin building."

Remembered on Mount Saint Alban for his presence at the dedication of the College of Preachers building in 1929, and again at the General Convention in Atlantic City in 1934, Dr. Deane contributes the following personal message accompanying the illustrated brochure on St. Andrew's Cathedral:

MY DEAR FRIENDS,

At last I am able to report that the Bishop Seabury Memorial is going forward. The large scale plans are in the hands of the measurer; the building space will be available at the end of June; a day has been fixed for an inaugural ceremony—Tuesday, September 6th, and the American Ambassador has signified his willingness to attend. Our Committee very much hope that many of our American friends may be able to come to Aberdeen, and they extend to you a warm invitation. Should you be able to be with us on September 6th would you kindly let me know at an early date.

It is unnecessary for me to recapitulate the story of this Seabury Memorial which has now reached its final stage. It was tragic that the scheme for the building of a new Cathedral had to be abandoned in 1930 owing to the disastrous Wall Street crash, and the ensuing eco-

nomie crisis which engulfed the world. Had the scheme been put forth at the close of the great War it would so easily have been achieved. It was a disaster that the architect's large scale plans for this Cathedral had been measured, all the quantities made out and all the negotiations for a commanding Cathedral site carried through. We were legally liable to the architect for fees amounting to at least £5,000. But thanks to his generosity, and to the fact that the contract with the City Council for the purchase of the site had not been actually signed we were able to get out of all our commitments for £2,440.

Already we have further expended £2,300 in beautifying the bare and dingy Nave of the old Cathedral, and making it harmonious with the new building now about to be begun. This work was inspected and approved last summer by His Honor Judge Seabury, the Right Reverend Dr. Oldham, Bishop of Albany, and the Right Reverend Dr. Stewart, Bishop of Chicago, while the Honorable R. W. Bingham, the late American Ambassador, wrote enthusiastically in praise of the American ceiling which carries the emblazoned coats of arms of the 48 States.

Thus, up-to-date £4,740 has been expended.

In 1928 the American treasurer sent over to us £6,160 and £81 in small subscriptions reached us subsequently from America. This spring the American treasurer has sent us the final instalment of the funds subscribed in America—£11,626.

The whole of these funds have been duly invested in Government Securities in the names of trustees, and have only been drawn on to meet the expenditure up till now incurred in connection with the memorial. It is hoped that the remaining funds will be found sufficient to carry out completely the architect's plans. If this

surmise proves accurate our friends in America may rest assured that, although the large scheme failed, none the less they will have given a worthy and beautiful memorial in which they may take a pride and for which the Diocese of Aberdeen will ever be grateful.

Yours most sincerely,

FREDERIC,

Bishop of Aberdeen and Orkney.

The booklet contains an illustrated

description of the Nave of St. Andrew's Cathedral by the Provost, the Very Reverend Gordon Kennell, D.D., ending with illustrations of the forty-eight shields, emblematic of the States comprising the United States of America, which form the decoration for the North Aisle ceiling.

The new construction involved in the project will be described more fully in a future issue of THE CATHEDRAL AGE.

In Memoriam

MRS. GIBSON FAHNESTOCK

A GENEROUS and constructive friend of Washington Cathedral, Mrs. Gibson Fahnestock of Washington and Newport entered the Life Eternal on October 18, 1937. A great loss was sustained in her death by a wide circle of friends and philanthropic, civic, and patriotic organizations. The church interests nearest to her heart, however, were Washington Cathedral and St. John's Church, Lafayette Square, where she had been a member of the congregation since coming to the National Capital a few years before the opening of the World War.

Gracious of nature, firm of religious conviction, and keenly attuned to spiritual values in every relation of life, Mrs. Fahnestock saw the vision of Washington Cathedral soon after coming here. She became a member of the National Cathedral Association, the path through which so many friends of the Cathedral have been led to a deeper interest in its welfare. Then she was invited to become a member of the Washington Committee of the Association. For years she was constant in attendance upon the meetings (many of which were held in her home) and generous in her aid to all undertakings for the Cathedral.

Not long after the first conferences of the College of Preachers were held, Mrs. Fahnestock founded a scholarship

in that institution in memory of her mother, the late Mrs. Richard Snowden Andrews of Baltimore, who had often expressed her own conviction of the need of strengthening the preaching power of the Church.

When the National Committee for Washington Cathedral under the leadership of General John J. Pershing was formed, Mrs. Fahnestock was invited to become a member. Her great enthusiasm for this work was demonstrated after the notable dinner held at the Hotel Carlton in 1928 at which Bishop Freeman, former Senator Pepper, General Pershing, and other Cathedral leaders made inspiring addresses. She decided to make an offering of \$25,000 to provide the altar and furnishings for the Chapel of the Holy Spirit—the exquisite little chapel set aside for prayer and meditation adjoining the Chapel of St. Mary. A devout believer in the power of prayer, Mrs. Fahnestock felt that such a haven of silence would provide opportunity for many pilgrims to renew their spiritual strength in the devotional atmosphere of the Cathedral.

All her knowledge of art and architecture, which was the result of a lifelong interest in them, was expended in consultation with Cathedral authorities in designing this altar and its furnishings. No detail was too small for her to consider. During several trips abroad



MRS. GIBSON FAHNESTOCK—(1862-1937)

in recent years she kept the altar constantly in mind—anxious to see that all was in perfect keeping with the spirit of the Gothic Cathedrals. Happily, she lived to see the altar installed and the furnishing in place.

Her family and friends know she would have esteemed it a high privilege that, after the office for the burial of the dead was said for her in the Great Choir and Sanctuary, her casket was borne to the Chapel of the Holy Spirit. There she rested before her mother's memorial until the next morning when the funeral party entrained for New York City where she was buried in Woodlawn Cemetery.

To return to her Cathedral interests, Mrs. Fahnestock was for years one of the Master Builder subscribers and took great joy in the fact that she could contribute annually to its maintenance. When the Women's Committees of the National Cathedral Association were formed under the leadership of Mrs. William Adams Brown of New York, Mrs. Fahnestock was active in this phase of the Cathedral work. Several years ago she worked earnestly for the success of a Cathedral meeting held at Newport, where she spent her summers.

In celebration of the bi-centennial anniversary of George Washington's birth in 1932, Mrs. Fahnestock and a group of associates formulated the plan for a Patriots' Memorial Offering to Washington Cathedral. This appealing effort was participated in by many persons, not only in Washington but throughout the country, who placed stones in the fabric.

Mrs. Fahnestock is survived by two support of patriotic enterprises and foremost in the cause of national service and defense. During the World War she was a leader in Red Cross and other relief activities; was a founder of the Woman's Naval Service, and the National Service Schools for Women, of which she was honorary commandant; and was organizer of the Junior Marines of the Woman's Naval Service. At the time of her death she was Vice President of the Washington Home for Incurables, and had served as an officer

of the Daughters of the Confederacy and the Colonial Dames.

Mrs. Fahnestock was the daughter of the late General Richard Snowden Andrews of the Confederate Army and the late Mary Katherine Lee Andrews of Baltimore, Maryland. She was born in that city in January, 1862. As Miss Carolyn Snowden Andrews, she was married, on June 3, 1884, to Gibson Fahnestock of New York City, who died in 1917.

Mrs. Fahnestock is survived by two sons, Colonel Snowden A. Fahnestock of Washington, Gibson Fahnestock, Jr., who is now in China, and a daughter, Mrs. Henry Drummond-Wolff, of London, England. Her family also includes twelve grandchildren; a brother, Charles Lee Andrews, of Flushing, Long Island; and a sister, Mrs. Frederick L. Eldridge, of Ardsley-on-Hudson, New York.

ELISABETH E. POE.



Underwood & Underwood

YUGOSLAV DIPLOMAT HONORED

Madame Slavko Grouitch and Bishop Freeman, following memorial service in the Cathedral for her husband.

The Cathedral Fellowship

By the Reverend Everett H. Jones
Canon and Chancellor of Washington Cathedral

A SCULPTOR put his greatest effort and skill into the creation of a marble crucifix. When it was completed and was unveiled the people stood about in admiration and appreciation. A girl, however, felt the deeper meaning of the figure and knelt before it in humility and penitence. As she looked up, she saw what no one else could see, namely, that the eyes of Christ, which when viewed standing seemed closed, were really open. The face was living, not dead! And from the eyes came a look which brought peace and seemed to say, "Let not your heart be troubled."

It always makes a difference whether one views a Cathedral from a standing position or from one's knees. Pilgrims in Washington Cathedral cannot know its living beauty, or the deeper meaning of its altars and stained glass windows and soaring arches, until they have paused at some point in their pilgrimage reverently to acknowledge the Presence of God.

The Cathedral Fellowship is a banding together of those vitally concerned with the spiritual meaning and message of Washington Cathedral. It consists of all those who agree to pray daily at the noon hour, "Thy Kingdom Come," the prayer which has been consistently advocated by the Forward Movement. They are asked to include in that prayer a remembrance of the work for the Kingdom through the Cathedral and its affiliated institutions on Mount Saint Alban.

A daily service of meditation and intercession is being held in St. Mary's Chapel at the noon hour with a growing attendance of Cathedral staff members, visitors from the neighborhood, and pilgrims. Those in the chapel be-

come the visible reminder of the larger unseen fellowship. Special intercessions are offered as requested, and there are always prayers for the work of the Church throughout the world, for world peace, and for the diocese and the Cathedral. A clergyman is available after the service for any who care to see him.

This service is not a new venture in the life of the Cathedral but it has been given a new impetus. It is significant that a number of the grounds-men who care for the Cathedral property are regularly present, pausing in their work for a period of meditation and quiet. Prayers are often asked for by mail or by telephone.

As a special Lenten observance the Cathedral Fellowship sponsored a class in personal religion which was held each Thursday night in the Common Room of the College of Preachers. It was open to all interested in attending. The interest was sufficient for the class to be continued after Lent, the meetings then being held in the Cathedral Library because of the conferences for clergy in the College. The subject chosen for the class was "The Meaning of Prayer."

To further extend the influence of the Fellowship and to invite a larger circle into membership, a leaflet called "The Cathedral Fellowship" has been published each week, beginning with Ash Wednesday. It has included helpful prayers, guidance in prayer and meditation, and other devotional aids.*

The following random quotations indicate the range of material covered by these leaflets:

Praying for Others

Many times a prayer for one's own healing is short-circuited because the pain or the symptoms do not disappear immediately and one slumps down into

*Sample copies of "The Cathedral Fellowship" will be mailed gladly to friends of Washington Cathedral who make request for them through the Dean.—Editor's Note.

wavering faith. But when one prays for the healing of another, faith is strengthened because the idea gets over that if a human being yearns that another be freed from pain and weakness, surely a Christ-like God must yearn infinitely more to be permitted to restore to wholeness of body, mind, and spirit. I liken the healing that follows to the scheme of irrigation in our reclaimed deserts of California. In the mountains there are reservoirs and below are the thirsty ranches. Connecting the reservoirs and the ranches are the irrigation ditches. Whenever I see these ditches lined with the gay wild sunflowers I think of the life and beauty that comes by indirection into lives that yield themselves as channels for the waters of Life to flow into other lives.

E. T. BANKS.

A Little Chapter on Meditation

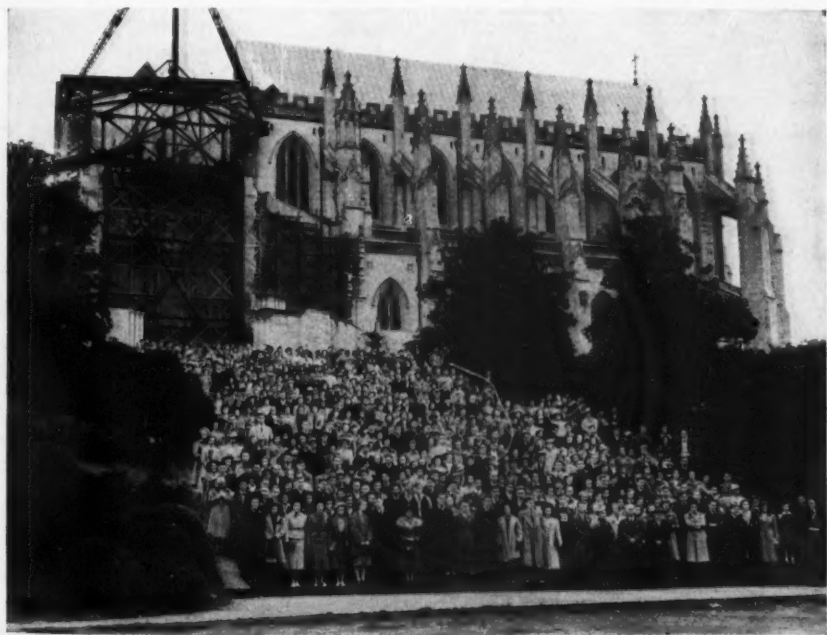
"No Heaven can come to us unless

our hearts find rest in it today. Take Heaven! No peace lies in the future which is not hidden in this present little instant. Take Peace!

"The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look.

"Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendour, woven of love by wisdom with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty; believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing Presence. . . .

"Life is so full of meaning and of purpose, so full of beauty—beneath its covering—that you will find earth but



SEVEN HUNDRED EASTER SUNDAY PILGRIMS FROM NEW YORK STATE
Making their annual visit to Mount Saint Alban under the leadership of Mr. and Mrs.
Fayette W. Van Zile of Caledonia.

cloaks your heaven. Courage then, to claim it: that is all."

FRA GIOVANNI.

How to Pray for Others

There is the habit of seeing in your mind's eye the person for whom you would pray, and then letting various things happen to him. Is he bored and listless? You see him reinvigorated by salt breezes from the sea. "Breathe on him, breath of God, fill him with life anew," you pray.

Is he weak, suffering, lying in a hospital ward facing some death-dealing disease, or threatened by madness or suicide? The vivid picture that springs to one's mind must at all costs be banished. One cannot get rid of it by negative means, only by positive suggestion of something equally vivid, equally true to life can this be done. Take time to make a new picture of your friend radiantly happy, in perfect health, utterly self-possessed. See him out in the open air on a balmy day of April, new life everywhere, in plant and tree. Life is the essence of God. Is His arm shortened that it

cannot save? Is any germ, even the most deadly, more potent than His creative spirit? Can He not renew, reshape our lives?

MURIEL LESTER.

Great Affirmations of the Soul

God is here. His power and wisdom are all about me, creating and upholding the universe in which I live.

Because I am part of the universe, God is my life also . . . "closer than breathing, nearer than hands or feet." My life is "hid with Christ in God."

It is God's will that I should be serene and strong and brave. He does not mean for me to be despairing and depressed. Day by day He will give me a measure of strength adequate for each emergency. Dwell deep, my soul, dwell deep!

My work is sacrament, not a slavery. Through it I enter into mystic fellowship with the Father "who worketh even until now."

Human relationships are sacramental also. I will meet my fellowmen today with invincible good will. I will try to love them as Jesus loved them.



CURATOR JOHN H. BAYLESS GREETES YOUTHS IN THE COTTAGE HERB GARDEN

"I am not bound to succeed but I am bound to be true!" And by being true I shall win an inner victory, however the battle goes without. "To them that love God, all things work together for good."

I am not my body . . . I am an immortal spirit with needs and hopes and aspirations, which reach beyond tomorrow. I will, therefore, think nobly of the soul and live for eternal values and imperishable ideals, seeking to know the truth and serve the good in fellowship with Christ, my Elder Brother.

ALBERT W. PALMER.

Facing the Facts

When we face the facts of life, it is important that we face all the facts. The supreme fact in any situation is the fact of God. Christ always brought to men a reminder of the reality of God. To the fact of man's sin He added the fact of God's forgiveness. To the fact of personal danger He added the assurance of God's protection. To the fact of loneliness He added God's love and companionship. To the fact of death He added God's gift of eternal life.

E. H. J.

Our First Principles*

THE established editorial policy of the *News* should not be altered. But since this issue marks the entrance of a new board, a re-statement of our guiding principles is in order.

First, then, we are *Christians*. As such we hold to the Christian view that society cannot be perfected without the spiritual regeneration of *individuals*. The *News* recognizes the importance of man-devised programs of reform, but we insist that such purely human efforts are futile unless more separate people seek the perfect way of life through devotion to the Master.

Secondly, our views are *liberal*. Perhaps that term requires definition. Today the word is frequently employed loosely, and in the minds of some connotes radicalism or agnosticism. But to us liberalism simply means faith in the possibility of improvement through social, economic, and political reform. Therefore the *News* rejects as unsatisfactory the *status quo* of human society. We believe in subjecting existing institutions to perpetual criticism. We place our faith in the ultimate triumph of truth over error, providing that freedom of speech and thought and equal opportunities for education prevail. Hence the *News* upholds democracy and despises militarism, fascism, communism, and all other autocratic creeds that beset the ideal of freedom in the world today. Our editorial policy, then, is best described as one of Christian liberalism.

We will support the School in all activities which we believe to be worthy and right. We will continue to urge an honor system for the School and suffrage for the District of Columbia. We profess allegiance to no political party. Offering sincere praise and sincere criticism wherever we think them due, we shall endeavor to challenge and guide thinking, and to maintain the implications of our Christian and liberal convictions.

*Leading editorial from the May 6th issue of *St. Albans News*, published fortnightly during the school year by the students of St. Albans, the National Cathedral School for Boys, and awarded second prize in the last contest for school publications sponsored by Princeton University.

"Cathedral Days" Over the Country

Brief News Reports from Committees of the National Cathedral Association

By Elizabeth B. Canaday, *Field Secretary*

MANY great churches in America minister to huge parishes and are sustained by them; many beautiful Cathedrals serve large Dioceses as temples for religious convocation and private worship.

No religious edifice, however, seems to influence and uplift men and women residing over so great a geographical area as does Washington Cathedral; probably none has an affiliated fellowship more widely spread over this country than the National Cathedral Association whose members sustain, through their understanding and their generosity, the work on Mount Saint Alban.

From every state in the Union they journey to Washington each year to worship in their Cathedral. Hundreds of others, privileged perhaps to make this pilgrimage only once or twice in their lifetime, have carried away deep impressions of the Cathedral's beauty and its significance at the Capital. In their own several communities, they continue through the years to help in its support and to enlist the interest of others.

Among the members of the National Cathedral Association there are many Committees bound together through their common love of the Cathedral. Some of these groups are nearly forty years old—almost as old as the Cathedral Association itself. Others were established before or right after the World War. Still others might be called "junior" Committees in the sense that they have been formed quite recently.

During the last year Committees in fourteen states have held large meetings where speakers from Washington have been presented and memberships in the Cathedral Association obtained. Twelve of these gatherings have been followed by personal letters sent out in the several communities over the signatures of local chairmen and sponsored by local executive groups. In other cities letters have been sent even where there could be no meetings; benefit entertainments have been held; and personal efforts of various types undertaken to enroll new memberships. Committees and chairmen are actively at work or now organizing in 23 states. There are 44 Committees in all. The Cathedral's nationwide "family" does not forget its needs, no matter how far away from Mount Saint Alban they may reside.

In the last nine months, Committee efforts have included the following:

September 21st, in the beautiful mirror-and-gold setting of the Marrott Hotel ballroom, in Indianapolis.

One of the largest Cathedral meetings of 1937. Hostess, Mrs. R. H. Sherwood, Chairman for the Diocese of Indianapolis, assisted by Mr. Sherwood and the Indiana State Regent, Mrs. Arthur Neel of Albany. More than three hundred people attending, many of them driving long distances. Bishop Freeman, guest speaker, introduced by his friend and colleague of many years, the Right Reverend Joseph M. Francis, Bishop of Indianapolis. Buffet tables presided over by Mrs. J. F. Morrison, Mrs. Ernest Steeg, Miss Sara Henzie, Mrs. John E. Hollett and Mrs. Clarence Swick. Appeals for memberships mailed after the meeting. One of the largest contributions received from a generous non-Episcopalian.

October 10th, in Cincinnati.

(On the day following the Washington Cathedral luncheon held during General Convention) on the mezzanine floor of the Hotel Sinton. An

impromptu candle-light tea, Mrs. William Adams Brown, National Advisory Chairman for Women's Committees, hostess. Guest list for Cathedral Association Committee Chairmen, attending General Convention, includes Mrs. Norman B. Livermore, Central Committee member for the West Coast, guest of honor, stating: "I find no difficulty in reconciling my loyalty to my own State of California as represented in Grace Cathedral and my duty as a citizen of the United States to support the erection and maintenance of the Cathedral at Washington which is to serve the whole Nation."

Greetings and good wishes for the Cathedral's work offered by Mrs. Arthur Lisle, Rhode Island; Mr. Lisle; Mrs. Robert Garrett and Miss Garrett, Maryland; Mrs. Harper Sibley, New York; Mrs. Fannie Meghrer, Mrs. Glenn Howland and Mrs. Jones of Vermont; Mrs. Nelle Watzek and Mrs. Charles S. Hutchins, Iowa; Mrs. Appleton, Rhode Island; Mrs. Winthrop Fiske, New Hampshire; Mrs. Spencer Nichols, New York; Louis Monteaule, San Francisco. Miss Winifred Bonnell, Secretary of the New York Committee, and the Field Secretary, assisting at tea. Hour climaxed by moving reminiscences from Bishop Freeman. "My years as Bishop of Washington have been a rich and human experience."

October 14th, at Highwood, Lenox, Massachusetts.

Beautiful home of Mrs. William N. Bullard. A large subscription luncheon given by the Western Massachusetts Committee. More than 150 guests, many of them driving from adjoining towns in the Berkshires. Luncheon served in spacious rooms overlooking blue lake and autumn-burnished hillsides. The Very Reverend Noble C. Powell, Dean of Washington Cathedral, and Mrs. William Adams Brown, were guest speakers. Assisting Mrs. Bullard: Mrs. Shaun Kelly, of Richmond, Vice-Chairman for Western Massachusetts; Mrs. Philip Weston, Pittsfield; Mrs. Rodney Procter, Stockbridge; Miss Helen Hawthorne, Great Barrington; Mrs. Charles Baker, Sheffield; Mrs. A. J. Ridway, Jr., Springfield; Mrs. H. P. Rowe, Springfield; Mrs. Harlan K. Simonds, Fitchburg; Mrs. Reginald Washburn, Worcester; and Mrs. Chester Hardy, Fitchburg.

Receiving with Mrs. Bullard, her sister, Mrs. Nicholas Burke of Dover. Many new memberships received from "follow-up letters."

November 8th, in the historic Brookline home of Mrs. George Peabody Gardner, Jr.

A large reception tea under the auspices of the Massachusetts Committee; Mrs. Allan Forbes, Chairman. Seated in the ballroom approximately 200 people; many others in adjoining halls. Boston's Trinity Church rector, the Reverend Dr. Arthur Lee Kinsolving, presiding.

Former Senator George Wharton Pepper and Dean Powell, speakers. Senator Pepper's subject, "The Living Cathedral," emphasizing the relation of Washington Cathedral to the entire "family of Cathedrals."* Dean Powell's address, "The Missionary Possibilities of Washington Cathedral at the Capital." Informal reception and tea, Mrs. Richard Cary Curtis and Mrs. Samuel Eliot pouring. Arrangements in charge of Mrs. Forbes and Boston Committee including Mrs. John Lowell and Mrs. Frederick S. Converse, Honorary Chairmen; Mrs. Gaspar G. Bacon, Mrs. Louis Curtis, Jr., Mrs. Richard Cary Curtis, Mrs. Samuel Eliot, Mrs. George Peabody Gardner, Jr., Mrs. Hugh D. Scott, Mrs. George E. Warren, Mrs. Rudolph Weld and Mrs. Roger Wolcott.

Senator Pepper and Dean Powell guests at dinner given by Mr. and Mrs. Richard Cary Curtis.

*See THE CATHEDRAL AGE, Volume XII, Number 4, Page 35, for summary of this address.—EDITOR'S NOTE.

November 9th, at Agawam Hunt in Providence.

A large reception tea under the auspices of the Rhode Island Committee, Mrs. G. Maurice Congdon, Chairman. Lecture meeting held in spacious library and lounge attended by 225 guests. Architectural phases of Cathedral presented by the Honorable William R. Castle, former Under-Secretary of State and President of the National Cathedral Association, his address illustrated with colored slides. Dean Powell reporting, after his first six months as administrative head of the Cathedral, his conclusions as to important possibilities for Washington Cathedral's increased service to the country as a whole. Speakers presented by the then-Presiding Bishop of the Church, the Right Reverend James DeWolf Perry, Rhode Island's own Diocesan. Delightful tea arranged through the Committee which included Mrs. Congdon and Mrs. Perry, Mrs. Arthur Lisle, Mrs. Frederic W. Rhinelander, Mrs. Peter Goelet Gerry, Honorary Chairmen; Mrs. Richard S. Aldrich, Mrs. William S. Allen, Mrs. Donald S. Babcock, Mrs. William Adams Brown, Jr., Mrs. William Grosvenor, Mrs. Wallis E. Howe, Mrs. G. Pierce Metcalf, Mrs. William G. Roelker, Mrs. Charles Morris Smith, 3d, Mrs. Benjamin R. Sturges, Mrs. Ashbel T. Wall, Jr., Mrs. Thomas H. West, Jr., Miss Maude K. Wetmore and Mrs. William Wurts White.

November 17th, in Grove Park Inn's huge rough-hewn lobby at Asheville, North Carolina.

A brilliant evening lecture-reception in a picturesque setting. Presented by the Asheville Committee under the leadership of North Carolina's State Regent, Mrs. S. Westray Battle. Some 230 guests seated informally in deep wicker lounging chairs to hear Dean Powell's address and watch Cathedral slides appear on giant screen. The Dean welcomed in reception afterward by merry throng. Assisting Mrs. Battle in receiving guests and presiding at punch bowls and literature tables, the following Committee members: Mrs. C. S. Bryant, Mrs. C. C. Carr, Mrs. Francis Field, Mrs. William Pinkney Herbert, Mrs. Harvey Heywood, Mrs. J. Terry West, Mrs. Claude Durham Smith, Mrs. Nicholas Beadles, Mrs. William S. Justice, Mrs. Gerald Cowan, Mrs. Curtis Bynum, Mrs. Sheldon Leavitt, Mrs. William Morris Redwood, Mrs. John Schley, Mrs. G. Lyle Jones, Mrs. Schaeffer-Schnorrenberg, Mrs. Julian A. Woodcock and Mrs. H. G. Etheridge. Consulting with Mrs. Battle in preparation for this meeting, Mrs. Peter Arrington, Warrenton, North Carolina, Vice-Chairman for the State.

November 18th, in the Parish House of the Church of the Holy Cross, Tryon, North Carolina.

A small evening meeting arranged through the local Chairman, Miss Helen G. Stearns. Cathedral pictures presented by the Field Secretary, driving over from the Asheville meeting. Arrangements made through the courtesy of the rector, the Reverend John A. Pinckney, who presided and operated the stereopticon machine.

November 23rd, at Wickcliffe, Brooklandville, Maryland, home of Dr. and Mrs. Walter F. Wickes.

A candle-light reception in a beautiful mediaeval setting for Senator and Mrs. Pepper and Dean and Mrs. Powell, under the auspices of the Maryland Committee, Mrs. Albert C. Bruce, Regent. Introducing Senator Pepper, his War-time friend, Judge William C. Coleman, who read in tribute to him the poem "The Happy Warrior." Following Senator Pepper's brilliant address and Dean Powell's reminiscences of Baltimore

days with reports on his new work with the Cathedral, a gala conversation hour and supper in the refectory. Assisting Mrs. Bruce, the following members of the Maryland Committee: Mrs. William C. Coleman, Co-Chairman; Miss Sarah R. Baldwin, Mrs. Morris K. Barroll, 2nd, Mrs. Francis F. Beirne, Mrs. Daniel B. Brewster, Mrs. William Cabell Bruce, Mrs. Walter H. Buck, Miss Sarah R. Carter, Mrs. C. Ellis Ellicott, Jr., Miss Sophie McL. Fisher, Miss Louisa McE. Fowler, Miss Susan C. P. Frick, Mrs. Robert Garrett, Mrs. John S. Gibbs, Jr., Mrs. Frank S. Hambleton, Mrs. George S. Jackson, Mrs. Robert W. Johnson, Jr., Mrs. W. Bladen Lowndes, Mrs. J. Hambleton Ober, Mrs. James M. Rhodes, Mrs. Dudley Rowe, Mrs. J. Alexis Shriver, Mrs. Edward Simpson, Mrs. Henry R. Slack, Jr., Mrs. John Francis Smith, Mrs. DeCourcy W. Thom, Mrs. Walter F. Wickes and Mrs. W. H. DeCourcy Wright.

November 30th, at the Fortnightly Club in Chicago.

Evening reception and supper given by Mrs. Frank P. Hixon, Illinois Regent, assisted by Mr. and Mrs. George A. Ranney, Mr. and Mrs. Allyn D. Warren, Mr. and Mrs. Edward L. Ryerson, Jr., Mrs. Robert B. Gregory, Mr. and Mrs. Joseph E. Otis, Mr. and Mrs. Theodore W. Robinson, Mr. and Mrs. Charles F. Glore, Mrs. John W. Gary, Mrs. D. Mark Cummings, and Mrs. Harold C. Smith. "Significance of Washington Cathedral in National Life" discussed by Bishop Freeman, guest of honor, who showed colored slides of the Cathedral and its gardens.

December 8th, at the home of Mrs. George B. Post, New York City.

Annual meeting and tea held under the auspices of the New York Committee, Mrs. Frederic W. Rhineland, Chairman. Mrs. Ernest R. Ade, Acting Chairman, presiding. Addresses by Bishop Freeman and Dean Powell. Pictures shown by the editor of THE CATHEDRAL AGE, buffet tea following. Arrangements under the direction of Miss Winifred Bonnell, Secretary of the New York Committee.

January 14th, from the President's House, Bowdoin College, Brunswick, Maine.

Personal letters mailed to former Cathedral friends and potential friends in the State of Maine, by Mrs. Kenneth C. M. Sills, State Regent. Renewals of former memberships and new memberships obtained for the National Cathedral Association.

January 30th, at Foxcroft School, Virginia.

At the invitation of Miss Charlotte Noland, a Sunday afternoon meeting with Dr. Powell and Canon Anson Phelps Stokes presenting brief talks on "Cathedrals in National Life," illustrated by lantern slides.

February 26th, from Mount Saint Alban.

Letters in behalf of the Connecticut Committee signed by Canon Anson Phelps Stokes and mailed to members and prospective friends of Washington Cathedral. Encouraging number of renewed memberships and first-time memberships received.

March 31st, at Horticultural Hall, Worcester, Massachusetts.

An unusual gathering of guests on a rainy evening, assembled to hear Senator Pepper and Francis Henry Taylor, director of the Worcester Art Museum, speaking informally on the Cathedral's significance in life of today. Meeting arranged under the leadership of Mrs. Charles G. Washburn and Mrs. Homer Gage, Honorary Chairmen; Mrs. Reginald Washburn, Chairman; Mrs. Earl C. Hughes, Vice-Chairman; and Mrs. Benjamin H. Alton, Mrs. Harold Ashey, Mrs. George F. Booth, Mrs. John W. Higgins, Mrs. Daniel W. Lincoln, Mrs. Albert W. Rice, and Mrs. Warren A. Whitney. The Reverend Richard G. Preston, Rector of All Saints



THREE CATHEDRAL SPOKESMEN FOR RECENT MEETING IN WORCESTER
(Left to Right) Francis Henry Taylor, Director of the Worcester Art Museum; Mrs. Reginald Washburn, Chairman; and the Honorable George Wharton Pepper of Philadelphia, who showed the lantern slides.

Parish and an "alumnus" of the College of Preachers, assisting with the arrangements.

April 11th, from "Ballyshannon," Mrs. George Cole Scott's estate at Richmond, Virginia.

Letters sent out by Mrs. Scott, Regent for Virginia, and Mrs. Eugenia T. Fairfax, Chairman for Richmond, resulting in many renewals of former memberships and a goodly number of new memberships for the Cathedral Association.

April 28th, at the Pittsburgh Golf Club.

A large evening lecture-reception and supper party. Guests of honor, Senator Pepper and the editor of THE CATHEDRAL AGE. Invitations and arrangements under the leadership of Mrs. John Woodwell, Chairman for Pittsburgh, and Mrs. William Thaw, Jr., Mrs. James D. Heard, Mrs. H. H. McClintic, Mrs. H. B. Rust, Mrs. David A. Reed, Mrs. W. M. McKee, Vice-Chairmen; Miss Margaret T. Scully, Secretary; Mrs. A. Rex Flinn, Assistant Secretary; Mrs. Stanley N. Brown, Treasurer; Mrs. Arthur P. Woolfolk, Assistant Treasurer; Mrs. George W. J. Bissell, Mrs. J. J. Bissell, Mrs. A. Vaughan Blaxter, Mrs. David M. Craig, Mrs. James F. Hillman, Mrs. Thomas R. Hartley, Roy A. Hunt, Mrs. Roy A. Hunt, Mrs. Joseph H. Holmes, Edmund W. Mudge, Mrs. Edmund W. Mudge, Miss Sophie McCormick, Mrs. T. Howe Nimick, Mrs. William R. Scott, Arthur M. Scully and Mrs. Arthur M. Scully.

Senator Pepper and Mr. Scully signed the letter which went to Cathedral friends, old and new.

May 16th and 17th, in Washington.

Committee events held in connection with annual meeting of the National Cathedral Association:

May 16th,—at the home of Mrs. Noble C. Powell. Luncheon for the Central Committee of the National Cathedral Association's Women's Committees, Mrs. William Adams Brown, National Advisory Chairman, presiding.

At the home of Mrs. Alanson B. Houghton, 3003 Massachusetts Avenue, tea served on the terrace overlooking the beautiful garden. Cathedral Chapter and Council members and their wives, members of Women's Committees and their guests, attending.

At the Sulgrave Club, under the auspices of the Women's Committees, dinner in the ballroom, honoring Senator and Mrs. Pepper, in appreciation of their forty years of devoted service to the National Cathedral Association. Seventy-seven guests including State Regents, members of Committees, Chapter and Council members and their wives. Arrangements made by Mrs. Charles Warren and Mrs. Anson Phelps Stokes. Informal greetings and reports rendered by Regents. Reminiscent address by Senator Pepper and impromptu tribute to him by Bishop Freeman. Mrs. William Adams Brown presiding.

May 17th,—at the home of Mrs. Anson Phelps Stokes. Annual business luncheon for the State Regents and members of the Women's Committees with forty-five present. Messages read from several Regents unable to attend. Reports verbal and written presented from twenty-three States and twenty-seven Dioceses. During informal luncheon served at small tables, presentation of William R. Castle, President of the Association, and Dean Powell.

May 23rd, in the lakeside home of Mrs. Charles Beecher Warren, at Grosse Pointe Farms, Michigan.

A reception and tea to have occurred in the gardens. Because of rain, great banks of flowers transferred indoors. In spite of storm, more than two hundred people attending. Bishop Freeman and Mr. Castle guest-speakers. Buffet tea served in candle-lighted dining room. Assisting Mrs. Warren the following members of the Cathedral Association's largest Committee: Mrs. Russell A. Alger, Miss Elizabeth Anketel, Mrs. William H. Aston, Mrs. William T. Barbour, Mrs. Ford Ballantyne, Mrs. F. Marion Barker, Mrs. George E. Bushnell, Mrs. Roy Chapin, Mrs. William T. Collard, Mrs. Dunn Chidsey, Mrs. A. W. Copland, Mrs. Frank W. Creighton, Mrs. Leo Davis, Mrs. Edwin Denby, Mrs. Hugh Dillman, Mrs. J. Vincent Dwyer, Mrs. Sid A. Erwin, Mrs. Greene Fenley, Jr., Miss Augusta Fish, Miss Julia Fish, Mrs. W. A. Fisher, Mrs. Frederick Ford, Mrs. Henry Ford, Mrs. John W. Gillette, Mrs. Daniel Goodenough, Mrs. Leslie Green, Mrs. H. J. M. Grylls, Mrs. William P. Hamilton, Mrs. Burritt Hamilton, Mrs. Dudley Hay, Miss Sallie Hendrie, Mrs. William Herbert, Mrs. Charles E. Hyde, Mrs. Henry B. Joy, Mrs. Alpheus Jennings, Mrs. John Mateer, Mrs. Wilson Mills, Mrs. Edward R. McCormick, Mrs. Arthur McGraw, Mrs. Lynn McNaughton, Mrs. William H. McGregor, Mrs. John D. MacKay, Mrs. John S. Newberry, Mrs. Henry G. Nicol, Mrs. Kirk O'Ferrall, Mrs. Herman Page, Mrs. Joseph Page, Mrs. Henry Pickert, Mrs. Daniel Quirk, Mrs. J. Milton Robb, Mrs. John Rumney, Mrs. A. W. Sempliner, Miss Frances Sibley, Mrs. Frank Sladen, Mrs. John T. Shaw, Mrs. Thomas Sterling, Mrs. Frederick B. Stevens, Mrs. Donald Stevenson, Mrs. William S. Suhr, Mrs. Orla B. Taylor, Mrs. Charles B. Warren, Mrs. Bagley Wallace and Mrs. Edgar B. Whitecomb.

All Hallows Guild to Build Wall



THE UNSIGHTLY CONCRETE AS IT LOOKS TODAY

THE accompanying picture shows the rough and unsightly concrete core at the right of the Pilgrim Steps, awaiting the wall which will face the South Transept approach from Garfield Street. Some idea of the dignity and beauty of the massive retaining wall is gained from the sketch below. The Norman Arch Entrance to the Choirway, completed several years ago, makes a brave beginning for the wall, extending in a sweeping curve below the Cathedral and reaching a height of twenty-four feet in one place where it rises boldly from the bottom of a deep natural ravine.

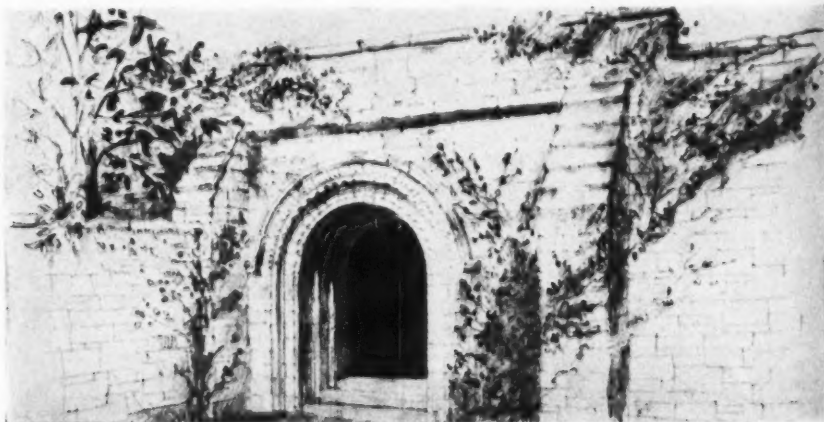
All Hallows Guild is trying to com-

plete this wall around the lovely box adjoining the Pilgrim Steps, and on beyond the Choirway.

One dollar provides a stone; \$5.00 a group of stones; \$25.00 a section one foot wide extending from the bottom of the wall to the top; \$50.00 will provide two of these sections, and so on up the scale.

The total objective is \$7,000, which will not only build the wall and give employment,* but, with the Bishop's Garden and the Pilgrim Steps, will provide an approach worthy of the Cathedral's majestic beauty.

*One gift of \$1,000 was received for the wall on the day following the annual meeting of All Hallows Guild.



SKETCH SHOWING SECTION OF THE WALL AS IT WILL APPEAR WHEN COMPLETED

Checks should be drawn to the order of All Hallows Guild and mailed to Mrs. Henry Monroe Campbell, Treasurer, care of Washington Cathedral Offices.

The Garden Committee sponsoring the appeal includes Mrs. Daniel W. Knowlton, Chairman; Mrs. John H.

Gibbons, Mrs. Cary T. Grayson, Mrs. Howard C. Davidson, Miss Rose Greeley, Mrs. William Floyd Crosby, Mrs. Marshall Langhorne, Mrs. C. C. Glover, Jr., Mrs. McCook Knox, Mrs. Noble C. Powell, Mrs. Charles Warren, Mrs. Albert H. Lucas, Mrs. Sherman Plint, and Mrs. George Wharton Pepper.



COLLEGE OF PREACHERS

CONFERENCE ON LENTEN PREACHING

The group who were privileged to be at the College of Preachers from January 3rd to the 8th represented the extremes geographically and ecclesiastically, but were one in their zeal and enthusiasm for the conference on Lenten Preaching and for Bishop Strider, who was the leader.* His evening lectures were on the source and background of Lenten Preaching and his morning lectures on technique.

"Lent offers the supreme opportunity for teaching," he said. "A preacher must cultivate his people. Visiting preachers may occasionally bring a fresh note to a parish but should be used sparingly. When people are most responsive to their spiritual needs and most ready for teaching nothing can take the place of the pastoral relation that should exist between priest and people.

"As the sermon is a projection of the preacher's personality, he must be sure it is a Christian personality. He will preach in proportion as he prays.

He must know God—co-operate with God—and explore the riches of a deeply spiritual experience of prayer. Such a prayer life—communion, intercession and pledge—deepens conviction that man exists for God. 'As I persist in prayer I get smaller and God gets larger. Finally, I and my petty wishes become blotted out, and those of God become all important.' 'Not my will, but Thine be done.'

"The age is ripe for teaching and among the many elements that appeal to man's intelligence, the preacher must realize how ready people are for what the Christian Church alone can offer. Preaching must be evangelistic, sensing the value of human souls and with a vivid sense of the meaning of the great Christian terms. The prophet must know people and believe in them—he must be the flaming and incarnate conscience of the community."

The smaller group conferences were tantalizingly short. Fifty minutes proved a brief time to winnow out findings on such subjects as: preparing a confirmation class, recruiting a class, adult education in the parish,

*The Right Reverend Robert E. L. Strider, D.D., Bishop Conductor of West Virginia.

preaching missions, prophetic preaching, religious trends, the clergyman as a moral leader, should sermons be written, and how to collect material.

The Reverend Theodore N. Barth of Baltimore directed meditations and took charge of the sermon criticisms. There were two sermons every afternoon with periods in which to discuss each one. Thoroughness and honesty characterized these periods of sharing thoughts with the preacher and were

considered to be most helpful to both preacher and listener.

A visit to the College of Preachers is always a rich experience—but none could be more so than was this one. The solid content of the lectures and discussions, the richness and reality of the corporate spiritual life, and the refreshing happiness of the contacts combined to re-create and strengthen all.

C. W. H.

THE MAKING OF SERMONS STUDIED INTENSIVELY

The conference on Sermon Technique called for January 12th to 19th was immensely larger in content than the subject would imply, since it dealt not alone with the structure and making of sermons, but also with their source which is rooted deep in a minister's living as he experiences spiritual truths. The Right Reverend Archibald L. Fleming, D.D., Bishop of the Arctic in the Church of Canada, as leader, brought a deep insight into spiritual reality and a wealth of personal experience. He stated in his first address that he had come to consider with the group the matter of sermon technique, not to lecture to them about it.

A bond of unity seemed to spring up at the very beginning among the eleven men who were privileged to attend. The daily schedule was patterned after the old monastic life. The first service of the day was a celebration of Holy Communion, different members of the faculty and student body being celebrant and assistant. At nine fifteen there were Matins and Meditation led by the Warden, who used as a basis of the week's meditations, the parable of the Wedding Feast. At noon, there was a service of Intercession led by Chaplain Kinkead, followed by a sermon. Besides general intercessions there were specific requests for prayer, which had been presented by people of the community through intercession boxes. Evensong in the Cathedral came at

four o'clock. The day closed with Compline at nine-thirty.

Lectures, practice preaching, criticism, and religious services blended into a harmonious whole, and no day was complete without informal conferences in the rooms of the men, following Compline. These informal sessions were a real part of the Conference and are a testimony to its vitality.

There was a marked freedom about all the discussions. Each man preached a sermon, which was then criticized by the faculty and members of the group. These criticisms were pointed but taken in good spirit. Each man made a distinct contribution to the conference as a whole.

This conference was deeply in debt to the Warden, whose fine spirit and insight marked the conduct of the College. Dr. Niver, the librarian, will long be remembered for his breadth of understanding in things spiritual, which was manifest in his criticism of the sermons. Chaplain Kinkead's wit and pointed criticisms were stimulating. The group was privileged to be visited by Bishop Freeman of the Diocese of Washington, who showed, in his address, deep concern for modern affairs, and devotion to a Christian solution of the labor problem with which he has had intimate contacts. The members were fortunate in having Bishop Rhinelander present on a number of occasions, but whether present or absent physically, his spirit guides and inspires this College of Preachers which he founded.

A. H. B.

MINISTERING IN TOWN AND COUNTRY

Twenty-three men from seventeen dioceses and missionary districts met at the College of Preachers on February second for a conference on "Ministering in Town and Country" under the leadership of Bishop Fiske* and the Reverend Dr. John R. Pickells of Chicago.

The schedule began with an interesting and provocative address by Dr. Carl Taylor who, as a sociologist, sought to bring to us an objective view of the Church as one of the five major institutions of our community life. His purpose was to find the function of religion and the task of the Church in modern society, and then compare the facts with the ideals. This he did with great skill. His conclusion was that religion and the Church are failing pretty miserably to function as they should in our corporate life. But this view was not reached by Dr. Taylor before he had touched sufficiently upon the ideal and actual functions of the other four institutions to show that they are in no better case. The picture which he left with us was one of a society stumbling on every side and needing the Church as desperately as any age in history. Her function is still that which it has always been: to build the Kingdom of God, and to become the leader of home, school, politics, and business. Dr. Taylor's address was followed by a good deal of animated discussion.

During the conference Bishop Freeman came into the refectory and spoke informally about the rural ministry. He said that though a large part of his life has been spent in cities, he has an increasing appreciation of the work done in rural fields, and of the opportunities which they offer. His talk was an encouragement and an inspiration.

Since a conference is really a coherent whole, it is hard to take it to pieces without doing violence. Looked at as a whole, the conference had "interest, unity, and progress." The lectures were not only interesting and practical, with constant reference to actual experience, but they sparkled with a sense of humor which kept the conference in exuberant high spirits from beginning to end. Bishop Fiske called our attention to the advantages and disadvantages of rural work; the position of the rector as the "persona" of the community; his pastoral and priestly office; examples of doctrinal teaching, and our Lord's own method of teaching; and in all of the foregoing, the work of the preacher as teacher and "prophet."

Bishop Fiske spoke of the "unusual interest" of the men in the discussion groups, for which the conference was divided into three sections. In the hour allotted to the groups each day some practical subject was assigned to each by the conference leader. The findings were then brought into a meeting of the whole for discussion. It was in these sections that we struggled with some of the practical difficulties of the rural ministry. Though agreement was often general, it was also occasionally absent; and some of our most interesting sessions were those in which "minority reports" were presented.

In general our feeling was that all too little thought has been given to the rural field by the Church at large. Much needs to be done in working out ways and means.

We cannot leave the subject of the conference without an expression of appreciation to the Dean and his staff for their generous hospitality, and their constant concern for our comfort and happiness.

J. M.

*The Right Reverend Charles Fiske, D.D., retired Bishop of Central New York.

PREACHING THE PRAYER BOOK

"The Prayer Book presents a socialized Christianity; it can never be simply an individual book. And a socialized religion is a much higher type than an individual one. Savages have an individual type of religion." Such was the opening thought of the Reverend Dr. Leicester C. Lewis, rector of St. Martin-in-the-Fields Church, Philadelphia, as the conference leader on "Preaching the Prayer Book" held February 14th to 19th.

Stressing the fact that the Prayer Book is an endless source of invaluable material for sermons, Dr. Lewis gave a practical illustration of this by presenting each lecture from a different point of view, and based on a different office. His eight lectures were under the following heads: the Church year, symbolically considered; Baptism and Confirmation, analytically considered; the Marriage Service, from the ethical and moral point of view; the Choir Offices, from the liturgical angle; the Communion Service, as a sacrifice; the Liturgical Movement in the Roman Church; Visitation of the Sick, and Burial of the Dead, practically considered, and the Blessed Sacrament from a devotional point of view.

From these subjects one may gather the tremendous scope of the lectures, which, illustrated by Dr. Lewis' profound scholarship and keen wit, together with his broad point of view, provided a rare experience for those who were privileged to attend.

In spite of treating subjects which could easily have become controversial, there was never the slightest indication of partnership or prejudice. In fact, unless one knew something of Dr. Lewis' personal background it would have been hard to distinguish his own point of view. This tolerance and sympathy are perhaps an outstanding feature of the College of Preachers as distinguished from seminary undergraduate life. Practical experience in the ministry makes us all a bit more tolerant.

Assisting Dr. Lewis was the Reverend Henry E. Batcheller, of Charlottesville, Virginia, who gave a series of meditations on "What am I?" and indicated different types of meditative technique. They were devotional, helpful, and uplifting.

The devotional life, both in the College Chapel, and also in the Bethlehem Chapel of the great Cathedral with its beautiful architecture, was a very helpful part of the conference. Five services a day is a heavy schedule, but the clergy need it, and, what is more, seemed to like it! Every priest present must have gone away with a deeply enriched spiritual life, and a keener desire to perpetuate that quality of life.

As usual many sermons were delivered and criticised. While necessary for a preaching style and a definite basis for criticism, it is inevitable that both the sermons and the criticisms become rather formal. If it is possible to summarize general criticism, the chief impression one gets is that too many sermons lack sufficient illustrative material; most of them are too remote from the daily life of the man in the pew; and, not infrequently, having opened problems, which in themselves are real enough, they end without showing the way towards meeting them. Also many sermons seem to lack progression. The criticisms were handled ably by the staff, including Dean Powell, Canon Jones, Dr. Niver, and Chaplain Kinkead.

Attending the conference were twenty-two men from New England, New York, the South, the Southwest, the Midwest, and the Far West, as well as nearby points. There were men from all but one of our major seminaries, ranging from two to twenty-two years in experience. They came from small missions, city curacies, and parishes of all sizes. Such a gathering may well be described as truly "catholic" in the best use of the word.

The thanks, not only of the group,

but of thousands in their congregations—in fact of the whole Church—must be given to those who have provided

these unique, uplifting and inspirational helps for the clergy.

S. C. C., JR.

THE LIFE OF OUR LORD AND PREACHING TODAY

From February 22nd to March 1st, the Reverend Dr. Wallace E. Rollins, Dean and Professor of History at the Theological Seminary in Virginia, led a conference on this theme, assisted by the Reverend Everett H. Jones, Canon Chancellor of the Cathedral.

Dr. Rollins reviewed the results of the story of Our Lord's life in his first two lectures. He gave graphic, comprehensive sketches of the main schools of thought ranging from the extreme Historical to the Barthian. "Each school has its values and its limitations," he said. "Each has its contribution to make. They are like windows looking in upon the subject. We must use them all and stand exclusively at none."

In his third and fourth lectures, Dean Rollins surveyed the sources, presenting a thorough and sympathetic knowledge of modern study. It was a helpful introduction to the source study which has been so rich in the last decade.

He devoted his fifth lecture to methods of approaching this study. One way is to approach objectively and scientifically recognizing only the Jesus of history. This approach is valuable but gives us a reduced Christ. As a reaction to this approach, there is arising a group who minimize the historical and magnify personal experience. They say we cannot know the historical Jesus (but we do not need to) for we have all we need in the living Christ. These two extremes postulate a dilemma: Jesus or Christ? Dr. Rollins declared that the dilemma is false.

In his fine spirit of balance and synthesis, he said, "Not Jesus or Christ but Jesus of history and the Christ of experience is our decision. The supreme revelation of God was made in a completely and perfectly human life.

But Jesus was more than a figure of history; He was the Christ of God!" We need both for our faith, in our thinking and preaching, and both are portrayed in the New Testament.

After this ground work had been laid, Dr. Rollins gave a beautiful and most reverent outline for the reconstruction of the life of Jesus on the basis of modern study. He showed that modern scholarship had not destroyed our picture of Jesus but had made Him more real. In his thrilling, vivid style, he helped us to feel the divine drama in the life of Jesus. Many events received a new interpretation, but always a realistic one.

Towards the end of the conference, Dr. Rollins gave to the group a series of topics for sermons on the Life of Our Lord. He began by saying "The Gospels lend themselves to preaching because they have their origin in preaching. Nothing went into the Gospels that had not first been taken into the pulpit." He warned against preaching a modernized Jesus and pled for us to preach Him as He really was. He advised a series on *The Epochs or Turning Points*, such as The Baptism, The Temptation, and The Transfiguration; on *The Teaching of Our Lord*, such as God, Man, Kingdom of God, and Parables; *The Character of Jesus*; *The Miracles*; *Portraits of Christ in the Four Gospels*; *The Prayer Life of Jesus*; *Jesus' View of Man*; *Jesus' View of Nationalism*; *Jesus as Saviour*; *The Meaning of the Cross*; *Christ as God Centered*; *The Creativeness of Jesus*; *The Resurrection* (stressing the two points: Christ is Living, and the New Life that is ours in Him); and *The Significance of Jesus for Today*.

A book list covering the best books in each field was furnished to each man.

Two books stand out in Dr. Rollins' brief reviews: *The Mediator*, by Emil Brunner, and *A Student's Introduction to the Study of the Synoptic Gospels*, by Basil Redlish.

The lectures and discussions were marked by good humor, thorough scholarship, and deep consecration. The man of religion ever illuminates the scholar.

Canon Jones led each day in a meditation. He gave sound, splendid guid-

ance to thought on *The Mind of Christ at Certain Crises in His Life*.

Dr. Powell's kindly consideration, Dr. Niver's book talk, Mrs. Rudd's sympathetic training of voice, and Chaplain Kinkead's care of all details, as well as the splendid fellowship of the group, will remain as enriching experiences and pleasant memories for us all.

J. H. A., Jr.

RESIGNATION OF DR. NIVER

The Reverend Edwin B. Niver, D.D., librarian of the College of Preachers, resigned that post, effective April 15, 1938. He will continue his extension work for the College by holding conferences each week for the clergy of Baltimore, where he will reside, and will be available for special duty at the College.

Dr. Niver came to the College of Preachers in March, 1929, shortly before work was begun on the present College building. Since that time he has been in charge of the library facilities and has been largely responsible for the wide circulation of books from the College as described in a recent issue of *THE CATHEDRAL AGE*.

As a result of his work, Dr. Niver is known and loved by clergy throughout the Church. He has always brought to his task a well-trained mind and a genial, affectionate spirit. His criticism of sermons has been treasured because of the happy blending of discriminating appreciation and constructive revision.

On May 9, 1938, several Cathedral friends honored Dr. and Mrs. Niver at a luncheon in the College of Preach-

ers and presented him with a desk fountain pen set in token of their affectionate regard.



TO HIM BOOKS ARE OLD FRIENDS

A PRAYER FOR THE COLLEGE OF PREACHERS

Lord Jesus Christ, who through thy Holy Apostle Saint Paul hast taught us that faith cometh by hearing and hearing by the word of God; Grant to thy servants in this College so truly and effectually to preach the gospel of thy grace, that many may be brought to the knowledge of thy truth, and built up in the communion of thy holy Church, and so thy Name be glorified and thy Kingdom enlarged; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at
Home and Abroad

A memorial window to King George V presented to Winchester Cathedral by a group of American citizens will be unveiled by the American Ambassador to Great Britain on July 12th. Queen Mary has expressed cordial approval of the design which shows King George kneeling in his robes as a Knight of the Garter. The central figure will be the King of Kings riding a white horse, as described in the 19th chapter of the Book of Revelation. Hugh Easton, whose work is well known in several English Cathedrals, is designing the window.

✦ ✦ ✦

After several years of experimentation, the Chapter of Westminster Ab-

bey has installed an effective system of loud speakers so that worshipers in the Nave and other parts of that historic edifice may participate fully in the services.

✦ ✦ ✦

* According to the eleventh annual report of the "Friends of Canterbury Cathedral," recognizing the completion of ten years' work on the fabric, a total of 6,670 Friends have placed their names on the membership roll, and £44,600 has been raised. The work made possible through these offerings includes repairs to the fabric and the water tower, the cleaning and repair of ancient tombs, reparation of the famous ancient glass, repairs to

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

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I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

manuscripts and early printed works in the Cathedral Library, the cleaning of decayed stone and marble, re-blazoning of several hundred shields and bosses in the roof of the cloister, and extensive repairs to the Christ Church Gateway where the "Friends" have their headquarters.

Preliminary announcement of plans for the annual festival at Canterbury from June 25th to July 2nd indicates that Christopher Harrall's "Christ's Comet" will be presented. On the opening day the Honorable Company of Master Mariners will present a red ensign to the Cathedral at a special service for all connected with the sea.

* * *

The program for the "Three Choirs Festival" to be held in Worcester Cathedral from September 6th to 9th will include "Elijah," "The Dream of Gerontius" and selections from "The Messiah." "The Passion According to St. Matthew," by Bach, which was performed in Washington Cathedral a few weeks ago, will be revived in Worcester for the first time since 1920. The festival will be opened by the usual preliminary service on the Sunday preceeding, September 4, at which the Dean of York will be the preacher.

FRONTISPIECE ACKNOWLEDGMENT

For the striking photograph on page 6 of the statue "Lincoln at Prayer" in the William T. Hildrup, Jr., Memorial Parclose in Washington Cathedral, we are indebted to Hal Reiff of the Hecht Company—also to Miss Helen Dressel, whose verses were inspired by a few moments of meditation as she stood in front of this representation of "The Great Emancipator."—EDITOR'S NOTE.

Gifts and pledges totalling \$26,411 from 549 individuals were received up to June 7th in the annual Cathedral Membership and Maintenance Effort for the District of Columbia and its environs. There are still many friends of the Cathedral to be heard from, according to Richard W. Hynson, General Chairman of the campaign.

Clarence Phelps Dodge served as Chairman of Special Assignments and Walter B. Clarkson as Chairman of the Personal Solicitation unit which included nine teams.

Additional membership subscriptions through the National Cathedral Association will be sought in other cities.



Underwood and Underwood

LEADERS OF CATHEDRAL MAINTENANCE EFFORT IN WASHINGTON AT REPORT LUNCHEON
Left to right: Canon Everett H. Jones, Chancellor of the Cathedral; the Bishop of Washington; Richard W. Hynson, Assistant Treasurer and General Chairman of the Membership and Maintenance Effort; Clarence Phelps Dodge, Chairman of the Special Assignment Unit, and former President of the Community Chest in Washington; and Corcoran Thom, Treasurer of the Cathedral and President of the American Security and Trust Company.

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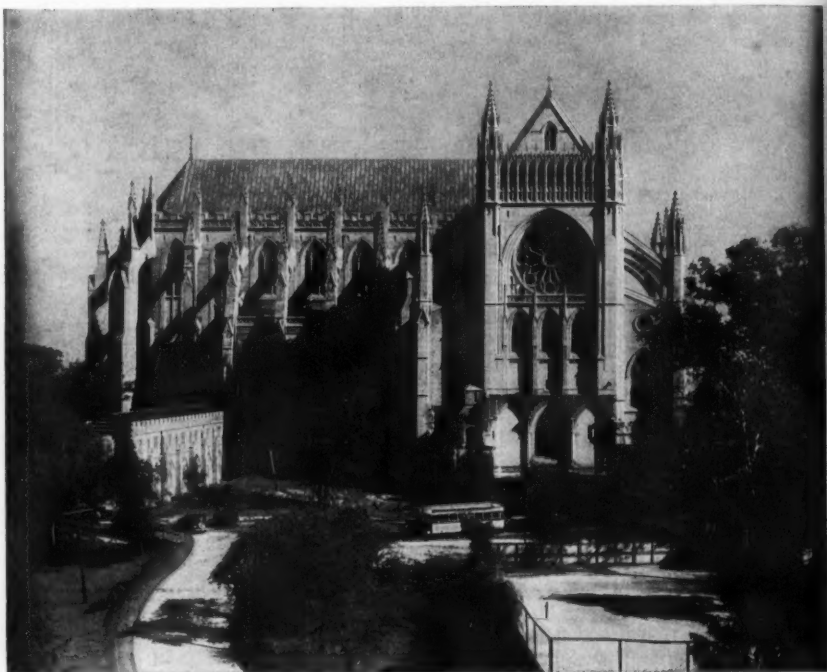
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Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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